



# The Historiographer

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WILLIAM SMITH

IMPRINTS

- A Discourse delivered in St. John's Church, Providence,  
Before the Right Reverend Samuel, Bishop of Connecticut  
and Rhode-Island, and the Clerical and Lay Delegates  
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# DISCOURSE

DELIVERED IN

ST. JOHN'S CHURCH,  
PROVIDENCE,

BEFORE THE

Right Reverend SAMUEL,

Bishop of Connecticut and Rhode-Island,

AND THE

CLERICAL and LAY DELEGATES

Of the Protestant Episcopal Church in the State of  
RHODE-ISLAND,

On Wednesday the 31st of July, A. D. 1793,

AT THE ORDINATION OF THE

Rev. JOHN USHER,  
of Bristol.

Luke xxiv. 47. *Repentance and Remission of  
Sins should be preached in his Name.*

By WILLIAM SMITH, A. M.  
Rector of Trinity Church, Newport.

Printed at Providence, by J. CARTER.  
M,DCC,XCIII.

*At a Convention of the Clerical and  
Lay Delegates of the Protestant  
Episcopal Church in the State of  
Rhode-Island, holden in Provi-  
dence, on the 31st of July, 1793.*

VOTED, That the Rev. Mr.  
CLARKE, and Mr. AUCHMUTY, be  
appointed to present the Thanks of  
this Convention to the Rev. Mr.  
SMITH, for his excellent Discourse  
this Day delivered before the Con-  
vention.

*Attest.*

JEREMIAH F. JENKINS, Sec'y.





## P R E F A C E.

THE following Discourse would not have appeared in print at this time, had it not been that many expressed a wish to see it in manuscript, and some of those who heard it from the pulpit entertained misapprehensions concerning its true intent and meaning. To gratify the former, and to undeceive the latter, the author submits it to the dispassionate eye of the public, confessing that abler pens might have much more embellished the subject, but none could have treated it with greater candour and sincerity.

IN the perusal of this Discourse, the reader is intreated to make a distinction betwixt a RIGHT of POWER, and a RIGHT of TRUST.—That the Christian Priesthood is an office or right of trust (*a jus devolutum*) for the due administration of which, they who are invested with it are accountable solely to him from whom they have received it, is evident from innumerable scripture testimonies; and, therefore, whilst the Christian minister of God to the people utterly disclaims the idea of “lording it over God’s heritage,” the church, “he confesses and denies not” that the DOCTRINE of repentance and remission of sins, in the name of Jesus, hath been lodged with him as a sacred deposit; not to be hid as “the talent in the earth,” but promulgated “among all nations, beginning at

at Jerusalem.”—And, if so, he must be so far from handling the word of God *deceitfully*, or *keeping back* any part of the divine counsels concerning the redemption of mankind by the blood of the cross, that he must both lift up his voice like a trumpet, to declare to Judah his sin, and to Israel his transgression; and also to promulgate the doctrine of repentance and remission of sins to all people, through Jesus Christ. And although, in the faithful discharge of this trust committed to him, he may have frequent occasion to borrow Isaiah’s complaint, and say, “Lord, who hath believed our report” concerning this ministry and service appointed by thyself; “and to whom is this arm of the Lord revealed” for the purposes of salvation? Nevertheless, amidst the most unpromising appearances, or even in the midst of a spiritual desert, let not the faithful minister of Jesus be discouraged; he who *saw* him, can, whenever he sees proper, make the howling wilderness to smile, and the inhospitable desert to blossom as the rose. In this hope, the steward of the mysteries of God, standing by the laver of regeneration, is heard calling aloud to every unbaptized person, as Ananias did to Paul (Acts xxii. 16) “Arise and be baptized, and wash away thy sins, calling on the name of the Lord”—and at the eucharistic table, inviting *all* to come thither “who are in charity with their neighbours, and intend to lead a new life,” to commemorate the death and passion of Jesus, “whereby we obtain remission of our sins, and are made partakers of the kingdom of heaven;” by eating that bread, and drinking that cup, (John vi. 51—59) of which the divine instructor hath said, “whosoever eateth me, he shall live by me;”—“and unless ye eat the flesh of the Son

## P R E F A C E.

Son of man, and drink his blood, ye have no life in you.—Whoso eateth my FLESH, and drinketh my BLOOD, hath eternal life, and I will raise him up at the last day.”

EVERY one conversant with scripture, and the doctrines of the church, must acknowledge, that baptism and the holy eucharist do involve and comprehend in them the whole of the gospel, the glad tidings of salvation; and, of consequence, that these two sacramental “signs or pledges” of spiritual restoration and health are the distinguishing and co-efficient parts of the ministerial function.—The former renovating our nature, by transplanting us out of the family of the sinful Adam, into that of the righteous Adam, the man from heaven, thereby giveth us a new birth-right; the latter, as we may learn from the words of Jesus, above quoted, through the intervention of faith, hope and charity, preserveth us blameless unto “the day of” his “second and glorious appearance,” when he shall “come to be glorified in,” and “to gather” together into his immediate presence all “his saints who have made a covenant with him by sacrifice.” Psalm l. 5.





# A DISCOURSE, &c.

J O H N xx. 21—23.

*As my FATHER hath sent ME, even so send I YOU : and when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost.—Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.*

*Right Reverend, Reverend, and Dearly Beloved,*

WHEN we draw near to behold the angel of the covenant, God in our nature, appointing his missionaries to promulgate his laws, and to communicate “the glad tidings of reconciliation and remission of sins to all people, nations and languages,” “from the rising of the sun, to the going down of the same”—needs must we “put off our shoes from our feet,” and not dare to stand upon the tottering foundation of our own righteousness, but upon the immovable rock of his own “manifold and great mercies.”

As at the first creation, the Creator Omnipotent, in the form of God, “breathed” into our parents by natural generation “the breath of life, and they became a living soul ;” so in like manner, at this second creation, the formation of his church, we behold the same divine person, in the form of man,

man, breathing upon the otherwise dead bodies of the TWELVE, our fathers by a spiritual regeneration ;—and lo !—that breath instantly vivifies them—“they receive power from on high”—and become a living, active and vigorous soul, ready to act always in unison with the designs of HIM, in whom most eminently they may be said to “LIVE, and MOVE, and have their BEING ;”—who, when he thus “sendeth forth his breath, renovateth the face of the earth,” causing “the thorns and briers” of disobedience and unbelief “to give place to the myrtle” of pleasant flavour, “and the tall fir-tree” of righteousness “to spring up in the” spiritual “desert, to be to the Lord for a name, for an everlasting sign, that he himself is their sanctifier, the Holy One of Israel their Saviour.”

LIKE the rays of light issuing from the central fire in all directions, visiting and pervading all things with their enlivening influences ;—so, endued with the plenitude of power and illumination from on high, these lights of the world, the twelve Apostles, set out from † “the city of unity,” bending their steps into all lands, and publishing to all nations the glad tidings of salvation—the grateful doctrine of remission of sins, through the merits and mediation of the God-man, Christ Jesus.

‡ BEAUTIFUL upon the mountains of Judea, and no less so in the vallies and isles of the Gentiles, were the feet of those publishers of peace—those proclaimers of the glad tidings of salvation, that ¶ “God was in Christ reconciling a lost world to

\* Isaiah lv. 13. † Psalm cxxii. 3. ‡ Isaiah lvi. 7. ¶ 2 Cor. v. 19.

( 3 )

to himself, through the blood of his cross !—Blessed tidings !—blessed messengers who bring them !—surely this message is worthy of being joyfully received by all men :—and surely those who bring it are worthy of great honour, as being intrusted with the words of eternal life ; for of them our Lord hath said, \* “whoever receiveth you, receiveth me ; and he who receiveth me, receiveth him that sent me.”

ACCORDINGLY, the constant language of the disciples was, † “Jesus commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead ; to him him gave all the prophets witness, that, through his name, whoever believeth in him, shall receive remission of sins.”—And ‡ “to us he hath given” in trust “the ministry of reconciliation.”

HEREIN eminently appears the benignity of Jesus, and the excellency of his institutions, that he hath left such standing provision in his church, that ¶ “the bruised reed should not be broken, nor the smoking flax quenched”—but that those who are bound by the fetters and chains of their sins should be loosed, and such as are bruised and wounded by transgression be healed.

As a sign of mercy toward the body, manifesting what works of mercy were prepared for the soul, § the Apostles Peter and John healed the lame man, as they had a short while before seen their divine, and now highly exalted master heal the lame—

\* Mat. x. 40, and Luke x. 16. † Acts ix. 42. ‡ 2 Cor. v. 18. § 16. xlii. 3, and Luke xiii. 16. § Acts iii. 6—16.





( 4 )

lame—give sight to the blind, and raise the dead. These things ¶ Jesus did by the power of his Godhead :—but the disciples restored not the lame man in their own name, nor by their own power and authority, but in the name and by the authority of Jesus of Nazareth ; and whensoever they or their successors preach the doctrine of remission of sins, and recovery to the soul from the chains of sin, and the bands of death, they do it not in their own name, as if there was any special holiness or inherent virtue in them ; but only in that name, who hath said, \* “ I am with you even to the end of the world,” and by that authority. † “ in whom and through whom alone we are to obtain eternal life.”

BUT why should it be thought, as it is with some, a thing incredible, that God, by the ministry of his servants, should pardon our sins ?—To such, we may make the same reply our Lord made to those who doubted or denied the resurrection of the body—† “ ye do greatly err, not knowing the scriptures, nor the power of God ;” if ye knew the scriptures, ye would certainly know that he hath appointed this very ministration of repentance and remission of sins, and ‖ committed it to earthen vessels, that the excellency thereof might appear not to be of man, but of God ;”—and if ye knew the power of God, ye would know that he is able to render this ministration effectual for the purposes whereunto he hath appointed it.

THAT the Apostles understood the scriptures, and had intimate knowledge of the power of God,

¶ Mat. ix. 29. Jesus' healing the sick of the palsy, a proof of his power to remit sins. \* Mat. xxviii. 20. † Visit. office. ‡ Mat. xxii. 29. ‖ 2 Cor. iv. 7.

( 6 )

taining sins, was a donation peculiar to the age of the Apostles, and that consequently it ceased upon their demise.—If so, why should penitents during the natural life of the Apostles have had more favour shewn them than those of succeeding times ?—Most assuredly penitents stand in need of comfort now, as much as they did then, and of a similar kind, and tendered to them by a similar authority. For why should the remedy be withdrawn, while the disease continues ?—And why should there not be always a medicine at hand, and power to apply it, for the relief of those who are wounded and bruised by sin, confessing and saying, \* “ there is no health in us ?”

THANKS be to God, there is such a medicine always ready, and a command still in force to apply it ;—for God hath in every nation stewards of his manifold gifts and graces ; and whensoever they preach repentance, with remission of sins, in virtue of their divine commission—it ought to be remembered, that † “ it is not they that speak, but the Spirit of their Father who speaketh in them,” and by the organ of their lips maketh his voice to be heard.

THROUGH the medium of second causes we derive every thing that we have. ‡ “ Man is born into the world, and there is nothing in his hand.”—¶ “ What have we that we have not received ?”—None of the gifts of God come to us immediately from him—they are given and received by § “ Jesus Christ our Lord.”—And as the case is in

\* Confess. prayer book. † Mat. x. 10. ‡ Eccles. v. 14. 15. ¶ 1 Cor. xii. 7. § The concluding words of all the collects of our church.

( 5 )

God, no man will undertake to deny :—that they understood the nature of their commission in all its parts, and consequently that part of it which related to “ remitting and retaining sins,” is equally evident and undeniable : accordingly we find St. Peter absolving the penitent Jews in this form of words—\* “ repent, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost.” St. Paul thus absolves the submissive Corinthians, † “ to whom ye forgave any thing, I forgave also ; for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in ‡ the person of Christ.” And thus writes St. John Chrysostom ; ‖ “ heaven waits, and expects the priest's sentence upon earth ;—the Lord follows the servant, and what the servant *rightly* binds or looses here upon earth, that the Lord confirms in heaven.”—§ The Saxon, Bohemian and Augustan confessions thus say—“ if our confession is serious and hearty, the absolution pronounced by man, duly appointed, is as effectual as if God did pronounce it from heaven.”

INDEED, the united voice of scripture and antiquity coincide in declaring repentance and remission of sins to be a perpetual part of the doctrine and ministry of reconciliation, ¶ “ for the perfecting of the saints, and for the building up the body of Christ.”

I KNOW some have laboured hard to persuade the world, that the power of remitting and retaining

\* Acts ii. 38. † 2 Cor. ii. 10. ‡ Beza's trans. *in facie Christi*. ¶ St. J. Chr. 5 hom. in II. § Sax, Boh. and Aug. conf. ¶ Eph. iv. 12.







in regard to spiritual, so it is in regard to temporal donations from our heavenly Father, who, we evidently see, hath invariably instituted second causes, as subordinate conveyancers of his good things; to teach us mutual dependence, and to consider the various parts of creation as but component parts of one great whole.—Through the medium of \* the seasons, through the successive co-operations of the elements, through the exertions of honest labour, a persevering industry, the fruits of the earth are brought to maturity, and rendered capable of † “filling our hearts with food and gladness.”—And thus, even in a temporal sense, ‡ “we are fellow-workers with God.”

WE indeed joyfully acknowledge, that to him, § “who is over all, God blessed forever,” nothing is impossible; and had he seen fit, he might and doubtless would have taught every man, either in the way of angelic communication, or intuitively by his holy Spirit, ¶ “what he must do to be saved;” but instead of either of these, in consistency with his gracious design of instructing man, in “the FORM OF MAN,” after his ascension, having re-assumed the FORM OF GOD, he vouchsafed, by several manifestations of his glory from heaven, to approve the ministry by the hand of his servants, which he had instituted previous to the withdrawing his corporeal presence from this earth.

JESUS appeared from heaven to turn Paul of Tarsus from darkness to light, and from the power of

\* Ps. lxxv. 11. † Acts xiv. 17. ‡ 1 Cor. iii. 9. § Rom. ix. 5. ¶ Acts xvi. 30.

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and it is an encouragement to tread in the paths of sin, where absolutions may be bought.”

BUT from the abuse of this part of the apostolic commission, no good reasons can be adduced for the discontinuance of it: rather let us, in the spirit of humility and truth, endeavour to remove from it every thing adventitious, that so we may be able to behold it in its primitive and true colours, as communicated by our Saviour, and acted upon by his Apostles.

AND if we make our appeal, in this enquiry, to the word of God, and to the testimony of the ancient fathers, we shall derive no small information, as well as comfort, that in unity with their consent, is that of our own church (“wherein we were born”) attesting a remission of sins to the humble penitent, “through Jesus Christ;”—and that this remission of sins is principally annexed to the administration of the sacraments, \* “those visible signs of inward and spiritual grace.”

### AND 1st, of Baptism.

HEAR what the scripture saith.—† “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins:”—‡ “repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.”—|| “Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with water.”—And many others, to the same purpose.

### HEAR

\* Church catechism. † Mark i. 4. ‡ Acts ii. 37. || Eph. v. 26.

of Satan unto God; yet sends him directly to Ananias, \* “to know of him what he must do.” The spirit of Jesus, which is the spirit of prophecy, could have opened the Ethiopian’s understanding to perceive the meaning of the book of Esaias, which he was reading in his chariot as he journeyed homewards from Jerusalem; but instead of so doing, sends Philip the Deacon to him, † that he might from that same scripture preach unto him Jesus, and the power of his death and resurrection. An angel was sent from heaven to certify Cornelius that God had accepted of him, and his good works; but the commission to instruct him in the faith, and to initiate him into the family of Christ, was reserved for ‡ the Apostle Peter.

MUCH—much to be deplored, is the havoc which ignorance, prejudice and superstition, have made from time to time upon the most engaging and conspicuous truths of divine revelation; and none of them have been used worse than this shining trait of the gospel of Jesus—“remission of sins in his name.”—Some have beat, and commanded it no more to speak in that name; others, mixing this fine gold with the baser metals of human invention, have rendered it despicable in the eyes of the people; and others, by prostituting this most valuable jewel of the sacerdotal crown, for § “filthy lucre’s sake,” have lamentably verified that saying of Arnobius, ¶ “Where pardons can be purchased, there vice abounds; and

\* Acts ix. 3—19. † Acts viii. 26—36. ‡ Acts x. § Titus i. 11. ¶ Arnob. lib. 7.





HEAR next the primitive fathers, who, though dead, still speak to us in their writings.—\* “All impurities and transgressions are washed away in the Christian fountain.”—† “Every soul is reckoned as in Adam, until it be enrolled in Christ; and so long unclean till it be enrolled, and sinful because unclean.”—‡ “Children are baptized for the forgiveness of their sin, and by the sacrament of baptism the pollution of their birth is taken away.”—§ “The Christian circumcision, or grace of baptism, gives cure without pain, procures us a thousand benefits, and fills us with the grace of the Spirit. It has no determinate time (as the Jewish circumcision had) but the infant, the full grown person, and the aged man, may receive this circumcision made without hands; in which there is no trouble to be undergone, but to throw off the load of sin, and receive pardon for all past offences.”—And, § “if baptism had no other effect than that of cutting off sins that are past, why should we baptize infants who have not tasted of sin? This sacrament promises not this only, but greater and higher things; for it is a pledge of future blessings, a type of the resurrection, and a communication of the passion of Christ.”

To the testimony of these Christian worthies, our own church, which hath closely interwoven the same doctrine with almost every part of her baptismal offices, most heartily subscribes; and in her daily service acknowledges ONE BAPTISM FOR THE REMISSION OF SINS.”

MORE-

\* St. Jer. Ep. 61. † Tertul. de An. cap. 39. ‡ Orig. hom. in Luc. 14. § Chrysost. hom. 40, in Gen. Ed. Sav. T. 1. § 13. Auct. Hæret. Tabul. lib. 5, cap. de Bap.

MOREOVER, as it is not in man that walketh to direct his own steps—but falls, frequently falls, through the strength of prevailing temptation, and the weakness of his mortal nature, God hath in much mercy superadded to the blessings of the laver of regeneration, the successive communications of spiritual grace and strength, together with the remission of our sins, through the merits and mediation of our Lord and Saviour Jesus Christ, to be received in the holy eucharist; the celebration of which is the other great branch of the apostolic mission. For, as it was at first, so it is now, and so it ever shall be, that all who preserve \* “the apostolic fellowship,” preserve it “in BREAKING OF BREAD, and in PRAYERS.” And, therefore,

## II. Of the holy Eucharist.

SCRIPTURE saith—† “It is blood that maketh atonement for the soul.”—‡ “In that day there shall be a fountain opened for the house of David, and for the inhabitants of Jerusalem, for sin and for uncleanness.” § “The blood of Jesus Christ cleanseth us from all sin.”—§ “Christ hath loved us, and washed us from our sins in his own blood.” And to confirm the idea that remission of sins is inseparably attendant on the holy eucharist, Jesus when he instituted it said, ¶ “this is my BLOOD of the NEW TESTAMENT, which is shed for many, for the REMISSION OF SINS.”

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LET

\* Acts ii. 42. † Levit. xvii. 11. ‡ Zech. xiii. 1. § 1 John i. 7. ¶ Rev. i. 5. ¶ Mat. xxvi. 28.

LET these scriptures suffice:—and next let the voice of some of the most eminent of the primitive fathers be heard. \* “Now Christ is offered, he offers himself as a priest to remit our sins, *here in effigy*, in *heaven in verity*, where he intercedes as an advocate with the Father for us.” † “When the tremendous *mysteris* are offered, and the priest prays for all; then those souls, which make their approaches, receive a purification from all their sins, through these tremendous *mysteris*.” ‡ “We offer the loaves of shew bread, and the blood of sprinkling, of the Lamb of God, who taketh away the sin of the world, which expiates our souls, when we renew the salutary memorial.” § “If these things are referred to the *great mystery*, we shall find that that memorial has the effect of the grand propitiation: if you turn your thoughts to that bread which cometh down from heaven, and gives life to the world; to that shew bread which God hath set in open view, as being propitiatory through faith in his blood, of which our Lord saith, OFFER THIS FOR A MEMORIAL OF ME; you will find this the only memorial which renders God propitious to men.” ¶ “The holy cup of gladness allegorically represents the LOGOS or WORD, shed for many for the REMISSION OF SINS.”

CORRESPONDING with the forecited quotations from the holy scriptures and primitive Fathers, is the faith and doctrine of our own church, which teacheth, nay presseth it upon all her children, frequently

\* St. Amb. de officiis, c. 48. † Ephr. Syr. de Sacra. ‡ St. Cyril in Pl. xci. § Origin in Lev. 13 hom. Al. Pedagog. lib. 3, cap. 2. ¶ “I believe in the communion of saints, the forgiveness of sins.”





frequently to present themselves before the Almighty Father, " meekly kneeling upon their knees," confessing their sins, and imploring the pardon of them all, for his sake whose death they thus commemorate. And no sooner have they, in the character of sinners and penitents, thus confessed their sin, and expressed their " hearty sorrow for all their misdoings," and implored pardon and the divine mercy, than—listening to what God will say unto them—they are comforted by the words of " ABSOLUTION pronounced authoritatively by God's minister"—† "ALMIGHTY GOD HAVE MERCY UPON YOU—PARDON AND DELIVER YOU FROM ALL YOUR SINS," &c.

HENCE it is evident—that as baptism blotteth out all pre-contracted guilt, and reneweth our nature—so the holy eucharist is the divinely instituted method whereby God, in his infinite wisdom and goodness, conveys pardon upon our sincere repentance ;

\* Conf. at the Com.

N. B. The fathers above quoted flourished long before the era of transubstantiation.

† Absol. at the Com.

" An absolution at morning and evening service, when there was no communion, is not pronounced in any, except our own and the Mother Church ; into which it was first introduced, A. D. 1661, at the solicitation of some Geneva divines.—See hist. of Rev. A. D. 1661—and because the absolution has always been an appropriated part of the communion office, it has, time immemorial, been usual to designate that office by the general name of absolution ; inasmuch so that among the Christians of the East, and generally among those of the West, " receiving the eucharist," and " receiving absolution," are interchangeably used to denote one and the same thing.—And, indeed, nothing is more common than to designate a thing by the name of one of its parts—and to express many things by the effect they are known to produce. Thus, we speak of morning and evening prayer—but the services we then attend to consist of something more than prayers ; they consist of lessons, psalms and hymns ; but prayer is used to express the whole. So again, we are wont to call a thing by the effect it produceth, as when we call bread " the staff of life," &c.

this in remembrance of me—whose sins ye retain, they are retained ; and their offences in heaven pardoned, whose faults you shall on earth forgive ? What think ye, are these terrestrial sounds, or are they voices uttered out of the clouds above ? The power of the MINISTRY of GOD translateth out of darkness into glory ; it raiseth men from the earth, and bringeth God himself down from heaven ; by blessing visible elements, it maketh them invisible grace ; it giveth daily the Holy Ghost ; it hath to dispose of that flesh which is given for the life of the world, and that blood which was poured out to redeem souls ; when it poureth malediction upon the heads of the wicked, they perish—when it revoketh the same, they revive."

repentance ; and successive renovation of our minds, by the power of his grace. Equally evident it is, that refusing baptism and the holy communion to unworthy characters, is, in the evangelic and ecclesiastical sense, retaining *their* sins. So, in like manner, admitting to baptism and the holy eucharist worthy and proper characters, in the above mentioned sense of the word, is remitting *their* sins.

SEEN in this point of view, the doctrine of retaining or remitting sins is equally clear, distinct and pleasing. No clouds of darkness hover over it—but, like the pillar of fire, it irradiates the habitation of the penitent and believing, though it may appear all dark to the unbelieving. As to remitting or retaining offences committed by any member of a Christian community, against the whole or any member of the same, doubtless each community have laws to which their members are amenable ; inasmuch that the orderly, enjoy all the privileges of communion and fellowship ; whilst any who walk disorderly, until they repent, and evidence their sincerity by fruits meet for repentance, are excluded the same. Now, whatever we call in modern language this EXERCISE of DISCIPLINE—the SCRIPTURES and the PRIMITIVE FATHERS call it " REMITTING OF RETAINING SINS."

FINALLY—permit me, Right Reverend, Reverend, and Dearly Beloved, to conclude this Discourse with a quotation from the excellent Hooker's Ecclesiastical Polity. \* "What angel in heaven could have said to man, as our Lord did unto Peter, *feed my sheep*—preach—baptize—do this

\* Ecc. Pol. 5th Book, § 77.

SEEING, then, we have received THIS MINISTRY, we preach not ourselves, but Christ Jesus the Lord, the way, the truth, the life, and the only name given among men under heaven whereby they can be saved. And as the means of grace are inseparable from the hopes of glory ; in proportion as we profess our desire to retain the latter, O may we all, both priests and people, highly esteem and faithfully practise the former. To man, in his present state of humiliation, sacraments are necessary, as being signs, pledges and communicators of spiritual grace, for the renovation of his nature, and the resurrection of his body ; but in his future and glorified state, they shall entirely be superseded ; for then his natural shall become a spiritual body, " his corruptible shall have put on incorruption,"—and " his whole man, soul, body and spirit, thus preserved blameless to the





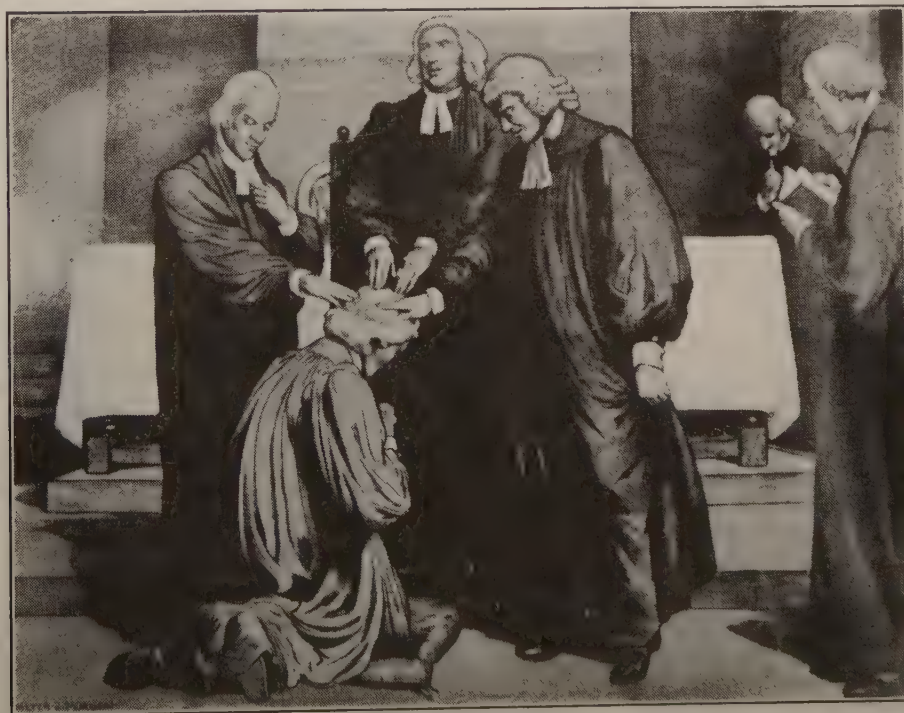
( 16 )

the day of the second advent of the Great God our Saviour," shall enter into the joy of his Lord.

Now—unto the incomprehensible Trinity of Persons, in unity of essence—the Father ineffable—the Son Redeemer—and the Holy Ghost Sanctifier of the faithful, be ascribed, for the wonderful works of creation, providence and redemption, all glory, honour, dominion and praise, by angels and men, in the church visible and invisible, henceforth and forever. **AMEN.**

This was held in the upper story of Bishop William Skinner's house, where two chambers had been thrown together to form a chapel.

The kneeling figure in front is Dr. Samuel Seabury; the standing prelate Bishop Kilgour, senior consecrator; at his right, Bishop John Skinner; at his left, Bishop Arthur Petrie, assisting consecrators. The clergyman holding the book is Dr. Jolly, and the one in the rear probably Dr. Myles Cooper, recently President of King's College in New York.



CONSECRATION OF BISHOP SEABURY  
ABERDEEN, NOVEMBER 14, 1784.







A

# DISCOURSE,

DELIVERED ON THE 18TH OF OCTOBER, 1797.

[Being the Festival of St. Luke.]

IN TRINITY CHURCH, IN NEW-HAVEN,

BEFORE THE

Ecclesiastical Convention,

OF THE STATE OF

## CONNECTICUT;

ASSEMBLED THERE TO WITNESS THE CONSECRATING OF  
THE RIGHT REV. ABRAHAM JARVIS, D. D. TO  
THE EPISCOPAL CHAIR OF SAID STATE; AND TO RE-  
COGNIZE HIM AS THEIR ECCLESIASTICAL SUPERIOR.

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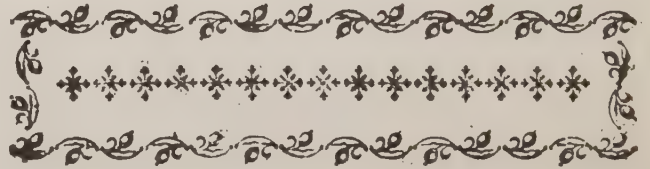
BY THE REV. WILLIAM SMITH, D. D.  
RECTOR OF ST. PAUL'S CHURCH, NORWALK.

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NEW FIELD:  
PRINTED BY LAZARUS BEACH,  
FOR THE CONVENTION.

WILLIAM SMITH, for his Discourse,  
delivered this day before the Conven-  
tion, in Trinity Church, and request a  
copy for the Prefs.

Signed by order of the convention,  
PHILO PERRY, Sec'y.



A DISCOURSE, &c.



EPHESIANS, Chap. IV, Verses 11 & 12.

*He gave some Apostles,\* and some Prophets, and  
some Evangelists, and some Pastors and Teachers, for  
the perfecting the saints, for the work of the ministry,  
for the edifying the Body of Christ.*

“GOD, who at sundry times, and in divers  
“manners, spake unto the Fathers by the  
“Prophets, hath in these latter days spoken unto

At a Convention of the Clergy and  
Laity of the Protestant Episcopal  
Church, in Connecticut, holden at  
New-Haven, the 18th of October,  
1797.

Resolved, That the Rev. ASHBEI  
BALDWIN, and ELI CURTIS, Esq. be  
a Committee to return the thanks of  
this Convention, to the Rev. Doctor

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\*APOSTLES, by way of eminence so denominated, because  
they were immediately sent by Christ, as he was by the Father;  
and as having powers to govern his church and to appoint her  
Officers, similar to those with which he had been invested by the  
Father, “For no man taketh this honor to himself but he  
“who is sent of God.”

PROPHETS, men endued with the spirit of Prophecy, so as  
to predict future events, and to explain divine mysteries and  
ancient prophecies.

EVANGELISTS so called, whether of the higher or lower  
orders of the ministry, because they published the glad tidings of  
the Gospel among nations who had not heard them before.—





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" us by his son Jesus Christ ;" who, when he had made attonement for our sins, and introduced an everlasting salvation for the sons of men, ascended up on high far above all heavens, to re-assume " the glory which he had with the Father before " the foundation of the world."

BUT tho' seated in glory unpeakable amidst the hosannahs of the heavenly host, and possessing all power both in heaven and on earth, the interests of the human race were as near and dear to him, as ever.—He loved man from the beginning ;—affliction and death could not damp his love for them ; in his exaltation and glory he loved them still, and did not forget them. Seated between the Cherubim he still continued to " lead Joseph like a sheep, " and gently to gather the lambs with his arm."

To the immediate servants of his household, before his ascension, Jesus had said—" Behold I send " the promise of my Father upon you ; but tarry " ye in Jerusalem until ye be endued with power " from on high." And in due time this promise was faithfully fulfilled.

EVER obedient to the voice of their Lord, the Eleven tarried in the appointed place ; an upper room in the Temple, " unanimous in prayer and

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Philip, Apollos, and Timotheus are styled Evangelists ; and so are Matthew, Mark, Luke and John eminently so, because they were the principal historians who wrote the account of Christ's nativity, the " joyful news unto all people, that " unto them is born a Saviour."

PASTORS and DOCTORS or TEACHERS ; were the Bishops or Presbyters settled in particular Churches, to labour in the word and doctrine.

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" supplication, in sure and certain hope to receive " the promise of the Father, power from on high." It was during these days, that Matthias received a divine designation to the Bishoprick, from which Judas had fallen.

THE Patriarchal number being compleated the day of Pentecost come, and the sacred Twelve assembled in one place, " the Holy Ghost came down " from heaven, with a sudden great sound, as it had " been a mighty wind, in the likeness of fiery " tongues, lighting upon the Apostles, to teach " them, and to lead them to all truth ; giving them " both the gift of divers languages, and also bold-

" ness with fervent zeal, constantly to preach the " Gospel unto all Nations."

THE Ministry which formerly they had received, and were now " endued with power from on high" to exercise, was to be universal in it's extent, and perpetual in it's duration ; and that it might not be at the option of every one who chose to assume it, was fenced from invasion by being committed unto them as a sacred deposit.—For thus runs the Commission our Lord gave to them, and to them only.—" As my Father hath sent me, even so send I " you. Go into all the world and preach the " Gospel to every Creature ;—he who believeth " and is baptised shall be <sup>s</sup>aved ;—and he who " believeth not shall be ~~t~~damned. And he breath- " ed on them, and said, Receive ye the Holy Ghost. " Whosoever sins ye remit, they are remitted, and " whosoever sins ye retain, they are retained. Dis-

\* Or, put into a state of salvation.

† Or, remain in his state of condemnation.

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" ciple all Nations, by baptising them in the Name " of the Father and of the Son and of the Holy " Ghost, teaching them to observe all things what- " soever I have commanded you. And lo ! + I AM " with you always, even unto the end of the world, " Amen."

KNOWING well the Nature and extent of their Apostleship ;—strong in the power of Jehovah ;—rejoicing to do the will of him that sent them, and zealous to finish his work :—these " Servants of " the most high God" went out into all lands, and sent their words into the world's end, " to shew " unto men the way of Salvation." No wisdom could withstand the words with which they spake ; the heart of pride fainted, and the arm of human philosophy withered at the reasoning of a Paul on " righteousness, temperance, and judgement to " come ;" and at the preaching of a Peter on the necessity of Christ's " dying to save Sinners." God had given them " a mouth, and wisdom which all " their adversaries were unable to gainsay or resist." The words which they spake, and the miracles which

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I AM—The name by which Christ " in the form of God" made himself known to Moses, *Exodus, ch. 3, v. 14.* " I AM that I AM," &c.

THE name, by which, " in the form of man" he confessed himself to the soldiers sent to seize him, and who, at hearing it pronounced by his lips, " went backward and fell to the ground." *St. John, ch. 18, v. 6.*





THE name, by which he promises to be with his Church to the end of the world.

THIS name is the English of the Hebrew word, *Jehovah*, and denotes Self-existence.—The translation might be, “The I AM hath sent you, &c. The I AM shall be with you to the end of the world.”

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they wrought confounded infidelity, bade defiance to the powers of darkness, and quickly converted innumerable sinners into saints, innumerable idolaters into true worshippers of the true God. “The power of the Highest having overshadowed them,” they became exceedingly fruitful in begetting many sons “and daughters unto eternal glory.”

BUT however much “the pleasure of the Lord prospered in their hands ;”—however successful they were in “delivering many from darkness unto light, and from the power of Satan unto God ;” yet by reason of death, “it being appointed unto all men once to die,” the promise of Jesus “lo ! I am with you always even unto the end of the world,” could not belong to them exclusively, nor be understood in any other sense, than implying a regular and uninterrupted succession ; together with a divine power and efficacy to accompany the same, always even unto the end of the world.”

AND therefore, as the number of the disciples multiplied, the Apostles took “the first fruits” or Seniors from among those whom they had christianized, and to them committed a part of their Ministry and Apostleship, according to their measure of the grace of Christ and the order of their appointment in the Church. The form by which they ordained others, was that by which Jesus had ordained them. After having imparted to them his

|| SENIOR and Presbyter are words of the same import.—The word Priest implies one that appears in behalf of another, as a Mediator appears in behalf of an offender to plead his cause with the party offended. Scripture saith “he is a Priest, “and he shall pray for thee.”

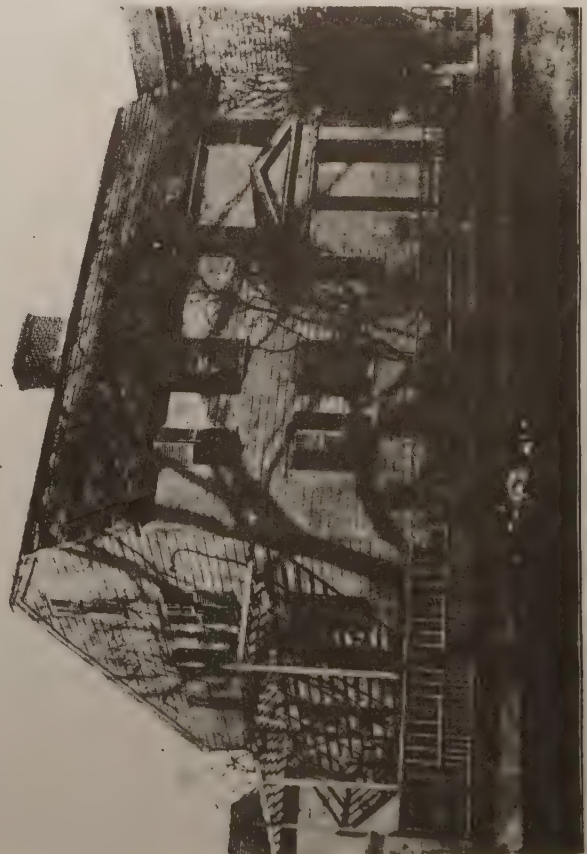
## [ 8 ]

holy Spirit, “he lifted up his hands and blessed them,”—So in like manner, the Apostles and their successors always have done; do at this day, and will do to the end of the world, saying; at the instant of their “laying on of hands”---after the example and by the Authority of Jesus their Lord---“Receive thou the Holy Ghost. Whosoever sins thou dost remit, they are remitted; and whosoever sins thou dost retain, they are retained.”

AND as there have been always divers offices in the Church, so, there have been always divers officers for the performance of them. All were not to be Apostles; all were not to be Prophets; nor were all to be Teachers; but every one was to do his duty in that station; in which the Holy Ghost had placed him. The dispensation of the Law had it's \*HIGH PRIESTS, PRIESTS and LEVITES; the HIGH PRIEST being the communicator and centre of all Ecclesiastical Unity and Power among the Jews. In like manner the Christian Church, being a rectified continuation, or rather an extension of the Jewish, so as to comprehend within it's pale believers of all nations under heaven, has always had her three Orders, viz. BISHOP, PRIEST or PRESBYTER, and DEACON.

DURING the days of our Lord's visible presence upon Earth, HE, as head of the whole body cor-

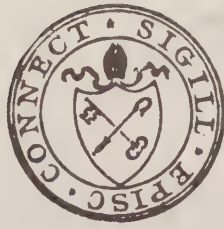
• In the English Bible we read High Priest;—but in the Greek (and the same in the Hebrew Bible) it is “Bishop.”—Thus, in *Numbers ch. 4. v. 16*, *Episkopos Eleazar*; that is Bishop Eleazar. In *2 Kings ch. 11. v. 18*, *Episkopos epi tou oikon Kurion*, that is, Bishop over the house of the Lord: In *Acts, ch. 20. v. 28*, “The Holy Ghost hath made you *Episkopous* ;” that is Bishops; and in various other places both in the Old and New Testament. Wherever the word *Episkope* occurs, it invariably signifies superiority, prelacy or pre-eminence.



BISHOP SEABURY'S HOME IN NEW LONDON.







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porate, as Shepherd and Bishop of our souls, was the Apostle of the Father, and held in his own person the supremacy or **EPISCOPATE**. Next to him were the Twelve, his Apostles, holding the second order, that of the **PRESBYTERATE**. And next to them stood the Seventy, in the lowest grade or third order, that of **DEACON**. After our Lord's ascension, and the endowment of the Twelve "with power from on high," instead of the visible presence of Jesus, (whose representatives and vicegerents they were) the Apostles stood in the highest order, that of **BISHOP**;—the Seventy in the rank of **PRESBYTERS**;—and to complete the number of orders in the second Hierarchy (the Deaconate being wanting) the Apostles, in their Episcopal character, performed their first Act of ordination, in conferring the order of **DEACON** on seven men.

God is a God of order, and from the beginning "has appointed divers orders in his Church".—Every man, in his own order, must perform the office assigned him. The laic must not intrude into the Deacon's office—nor the Deacon into that of the Priest—nor the Priest into that of the Bishop.—And though the exigences of the Church requires Readers, Catechists, Singers and such like, she hath never considered them in any other point of view than as so many beneficial attendants on her holy ministrations.

No man, in his sober senses, who, uninfluenced by prejudice, has enquired into this matter, with that tranquillity and candour which its importance deserves, can, with a good conscience deny, that

† See Dr. Bowden's two (*unanswered*) letters to Dr. Stiles; these letters ought to be in the hands of every Episcopalian.

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"divers orders" were ~~was~~ known in the days of, and subsequent to, the Apostles. The universal consent of ecclesiastical history and ancient nations fully evinces this great and important point; and

from the existing records of innumerable Sees throughout the world, it is evident, that the line of succession has always been reckoned, not in the series or line of Presbyters or Deacons;—but invariably in that of Bishops; "the less being always blessed of the greater."

All the Presbyters and Deacons on the face of the Earth, according to the judgement of the primitive Church could not ordain one Deacon, or one Presbyter, much less consecrate a Bishop.—\*Tertullian says, "he would be reckoned a mad man who would attempt it." It were just as easy for one man or any number of men to create a new world, as to institute a new Church different from that instituted by Christ; for none but that can justly claim the privilege of the promise "I am with you always, even unto the end of the world."

Thus, the uninterrupted succession in the line of Bishops, from the days of our Saviour down to the present day, is the great Palladium of the Apostolic Church, and nothing can overthrow it, "even the gates of hell shall never prevail against it." It was this Apostolic uninterrupted succession, planted by Christ, watered by the Holy Ghost, and to which the Father hath promised abundant increase,

\* TERTULLIAN lived A. D. 192; and in his book *De Persec.* thus writes, "When your Captains, that is to say, the Deacons, Presbyters and Bishops flee, who shall teach the Laity to be constant?"

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connected with, and comprehending in it, "all things whatsoever Jesus had commanded," which the Apostle of the Gentiles so earnestly charges the then Bishop of Ephesus to keep, or preserve inviolate; in these words, "I charge thee O Timothy, in the sight of God, who quickeneth the dead, and of Jesus Christ, who before Pontius Pilate witnessed a good confession, to keep what was committed to thee, without spot unblamable, until the appearing of our Lord Jesus Christ."

PARALLEL to this is the charge so often inculcated by Jesus on Peter; and in the person of Peter upon all the Apostles; and in them all their successors to the end of the World—"feed my sheep—feed my lambs. Our Lord had other sheep besides those of the Jewish fold, "them also, saith he, I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." And in the 18 ch. of the Gospel by St. John, we behold this Bishop of our souls, this prevailing in-





tercessor thus addressing the Father in behalf of his Church, in these ever memorable words—" I will that all those whom thou hast given me, may be ONE, as thou Holy Father art in me and I in thee ;—and that all the World may believe that thou hast sent me."

AND accordingly for the more effectually gathering together in ONE, the children of God who were scattered abroad as sheep having no Shepherd ; the christian world, from the earliest ages, hath been parcelled out into Districts called Dioceses, and these again into smaller divisions called Parishes.—Of every Diocese the Bishop is the High Priest, and center of ecclesiastical Unity ; and the Presbyters or Priests in their respective cures or parishes, are the Bishop's deputies and vicegerents' and account-

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able to him for their conduct. The communicants (called in ancient times the faithful) of every parish unite with their Presbyter in eating that one bread and drinking that one cup which our Lord hath instituted ; all the Presbyters and Deacons in a Diocese, by holy Communion and the order they hold in the sacred Hierarchy, concenter and unite in their Bishop :—and all Bishops in the Unity of the Apostolic Church unite, and become ONE in their glorified Head, and Bishop, Christ Jesus, who is " God over all blessed for evermore."

THUS the Unity of the Church is supported and preserved ; and however many her members may be yet they are but ONE BODY. And this is the very doctrine we profess to believe, when we say individually " I believe ONE, CATHOLIC and APOSTOLIC CHURCH."

To preserve the purity of this ONE CATHOLIC and APOSTOLIC CHURCH, how careful ought the people to be in recommending—the Presbyters in presenting,—and the Bishops in laying on their hands ! Never should the Episcopal hands be laid suddenly on any man :—never on " a novice," or on such as have the necessary acquirements to attain, " lest they fall into the condemnation of the devil :"—but on those, and those only, who by their life and doctrine are qualified to teach others.—The end of the Mission at once bespeaks the care and fidelity with which it ought to be communicated ; " the perfecting the faints, the edifying the " body of Christ, the Church." This his body is inestimable, " purchased not with silver or gold, but " with the price of his own most precious blood."

HAD man retained his original state of innocence, there had been no need of this redemption by the

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blood of the cross ;—nor would there have been any occasion for this ministry of reconciliation, this regular and standing Priesthood ; man would not have stood in need of " the means of grace" to inspire him with " the hopes of glory." " Created a little lower than the angels," and retaining the divine image and likeness wherein he was created, he would have enjoyed a heaven upon earth, conversing with his maker, as man does with his fellow, 'till the time of his translation had arrived. But, when he lost his innocence, and greatly defaced the divine image, guilt made him horribly afraid to behold his Creator, whose presence heretofore yielded him the highest satisfaction and delight. In mercy then, God was pleased to receive man into favor again, upon the ground of faith and repentance, and the merits of a Saviour.

BUT, as the audible or visible presence of Jehovah was always accompanied with such circumstances of terror after the Fall, that Adam and his offspring could but just support life under it ; God was pleased to communicate his word and his will to them, by means of types and shadows, of signs and sacraments, and by the ministry of certain persons raised up from time to time, to be the lights of the world in their several generations. Yet occasionally, and as the urgency of the case required, he appeared in glory, " encompassed with light " as with a garment," to several of the eminent men who lived before, and after the flood : but these manifestations of the " God of glory" never failed to terrify them exceedingly.—At hearing the Decalogue pronounced by Jehovah, from the midst of the burning but unconsumed bush, on Mount Sinai, the whole of the Hebrew nation earnestly besought " that the word might not be spoken to them " any more after that manner," saying to their

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Legislator, " Moses speak thou with us and " we will hear : but let not God speak with " us, lest we die." Even Moses himself says, " so terrible was the sight, that I exceedingly fear and " quake." Again, when on mount Tabor, the Son of God " was transfigured in the presence of Peter, " James and John, his face shining as the Sun, " and his raiment white and glistening, they were " so sore afraid, that they wist not what to say," or do.—With Jesus in " the form of man," the Disciples were familiar, and under no concern ; but his manifesting himself to them in " the form of God," was what they could not endure, " so terrible was the sight."





OR, had the all-wise God seen proper to commission Angels (created intelligences) to be our "guides in the way of salvation," our case even then had been exceedingly deplorable. Superior beings, unacquainted with the weakness of our mortal nature, unacquainted with the temptations which continually lie in wait to deceive us, unacquainted with the obstructions and difficulties which perpetually intrude upon us in every step of our christian course, commissioned to give and expound the rules of our duty, (we have reason to fear) would pronounce what they had to communicate in a style and manner parallel to the angelic nature, but by no means adapted to the condition and comprehension of fallen man.

If then, the communicating the divine will, whether by angelic appearances, or by manifestations "in the form of God," was always accompanied with such alarming circumstances, as to terrify exceedingly the best of men; how grateful ought we to be to God for his unmerited goodness in condescending to stoop to our weakness, and to make use

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of the ministry of man to instruct his fellow—of one man to "point out the way of salvation" to thousands!

HENCE it is evident, that the ministry of man is both a blessing and a mercy; a blessing and a mercy so great, that nothing can be reckoned an equivalent thereto! Why then should any man be so blind to his own interest as to esteem it the reverse? Where is the man in these days, who is better prepared to stand before the glory of the eternal Majesty, or even to receive the shock of an angelic appearance, than the holiest of the men of antient times?

\* THE Ministers of Christ are sent by him, and the people are to receive them as such, and give them a maintenance according to the blessing of God upon their substance. No where does the scripture speak of *hiring* Ministers, or of *hiring* preaching. By way of simile it says, "the labourer is worthy of his hire," and "thou shalt not muzzle the mouth of the ox that treadeth out the corn." But these expressions imply no act of *hiring* betwixt priest and people; but that "he who serves at the Altar, should live by the Altar;" that is by the offerings of the people which they present to God, by giving a certain proportion of what God hath given them, to his minister for his support and maintenance. Under the Law the tenth part was appropriated to the service of the Tabernacle; under the Gospel, tho' the law of tithing has never been abrogated by a divine authority, and is still in force in many christian countries, it seems but just that a competent provision be made for its ministers, and that "given not grudgingly or of necessity, for God loveth a cheerful giver." As to the phrase "hiring a minister—hiring preaching by the year, or half year"—however *innocent* it may be in the intention of those who use it, it is exceedingly *criminal* in its consequences. It favours

strongly of Simony—for what may be hired and leased out to-day, may be bought and sold tomorrow. It is fraught with many evil consequences in respect of the people as well as the clergy; as it manifestly tends to destroy every idea of pastoral relationship between Priest and People. It prevents, likewise, that mutual love and confidence which ought to subsist between a minister and his congregation, so as to render his ministry pleasant to himself, and beneficial to them.

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Are men now so self-illuminated, that the light of their own human reason is sufficient? Has the internal light superseded the utility of that external light, a divine revelation, which God hath given "to illuminate every man that cometh into the world?" Or, are the suggestions of philosophy, and the fictions of poetry better guides to mankind in the way of salvation, than the words which the Holy Ghost hath dictated?

If any man thinks they are, to his serious consideration, I would beg leave to recommend the account which Paul of Tarsus has given us of the original apostacy of the nations, in these words;—"When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, (*græce their reasonings*) and their foolish heart was darkened. Professing to be wise they became fools."

WARNED by the fall of others, let us "not lean upon our own understanding, but in all our ways acknowledge God, and he will direct our paths." He will direct our paths by the light of the everlasting Gospel of his Son; and the guardianship of that Gospel he hath committed to the ministers of his sanctuary. Lo! these are they (my Lay brethren) who "claim no dominion over your faith, but are helpers of your joy." It is their glory, their honor, their crown of rejoicing to be continually employed in "perfecting the saints, and edifying the body of Christ;" "by instructing the ignorant, reclaiming the vicious, strengthening the weak, confirming the strong, quickening the slothful, encouraging the timorous, compoling the scrupulous, satisfying the doubtful, and giving to every one his appointed portion of spiritual food in due season."

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BLESSED task! glorious employment to be shewing to all with whom we are connected "the way of salvation!" How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings "of good things!"





SEEING then, that this ministry of reconciliation; this "doctrine of repentance and remission of sins" hath been committed to earthen vessels, that the "excellency thereof may appear not to be of man but of God;" let no man despise the jewel, on account of the weakness or the meanness of the casket which contains it! "He who despiseth you (saith Jesus) despiseth me, and he who despiseth me, despiseth him that sent me." On the other hand "he who receiveth you, receiveth me, and he who receiveth me, receiveth him that sent me."

FINALY—my clerical Brethren—let it be our continual aim and the ultimate object of all our endeavours, to promote the glory of God, by forwarding the salvation of "the people committed to our charge," to make our light so to shine before them, that copying after our good examples of faith and patience, of charity and meekness, and all the other virtues and graces which are capable of adorning the christian soul, against the happy day of her espousals to the Lamb of God; they may with us "glorify God in the day of visitation, and be numbered with the saints of the Most High in glory everlasting." Let us never be afraid "to magnify our office"—nor ashamed to "glory in the cross of our Lord Jesus Christ."—Let us be emulous with truth and boldness to appropriate St. Pauls profession to ourselves—"We are not as many who adulterate the word of God, but in sincerity, as of God, in the sight of God,

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"speak we in Christ." Let us ever bear in mind the admonition of St. Jude "to contend for the faith once given to the saints." Never surely did any age of the world call more loudly for a strenuous exertion of zeal well directed by knowledge, to defend the cause of "God and his Christ," than the present; wherein impiety, infidelity and sacrilege have not only overspread the face of the earth, but united their forces to cast down to the ground, and to trample under foot forever, the name of Jesus and his holy religion; and to disorganize all establishment, which the experience of ages and generations has found necessary to the peace and happiness of mankind. But though attempts be daily making to obscure the splendor of the sun of the intellectual world; yet he can never be extinguished; clouds may hide his brightness for a while, but in due time "all clouds shall vanish, all enemies be put under his feet;—he will shine more and more unto that perfect day, when the heavens and the earth shall be full of the majesty of his Glory."—For HE, who at first, said "let

"there be light and there was light;" will, at the proper season, command light out of spiritual darkness, and life to spring from the region and shadow of death. and however it may be the lot of any of us, to be placed in a spiritual desert, among thorns and briers of infidelity and disobedience;—to our comfort be it remembered, that HE, who, in the desert that lieth between Jerusalem and Gaza, made such a fragrant rose to spring up, as perfumed all the land of Ethiopia, can when he pleases, and will when he sees proper, cause the most dreary and barren wilderness to become a fruitful field; and render the most unpromising journey in life productive of infinite good. "With God nothing is impossible." Therefore, as "good stewards of the manifold grace of God," as guardians of "the

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"word of eternal life," as "workmen that need not be ashamed," but rather have cause to glory in our "work and labour of love;"—let us (the God of all power and grace strengthening us) "be steadfast, and immovable, always abounding in the work of the Lord, forasmuch as we know that our labor shall not be in vain in the Lord." Let us, "be faithful unto death, and assuredly we shall receive the crown of life." Let us hold fast our "integrity, and not let it go,"—let us labor to "turn many to righteousness, and we shall shine as the brightness of the firmament, and as the stars for ever and ever."

For which cause, "I humbly bow my knee before thee O God, the Father of our Lord Jesus Christ, in whom all the Families of the Earth are named," beseeching thee of thy great goodness to preserve our Episcopacy always precious in thy sight, and lovely in thy eyes of all the people. "Give grace O Heavenly Father, to all Bishops, Priests and Deacons: that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people, give thy heavenly grace; and especially to this Congregation here present; that with meek heart and due reverence they may hear, and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life.—Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate. Amen."

AND to the FATHER ineffible;—the SON Redeemer of the world;—and the HOLY GHOST Sanctifier of the faithful:—TRINITY of Persons in an indivisible UNITY of Essence:—TRI-UNE GOD! by thy whole Church to us visible and invisible,

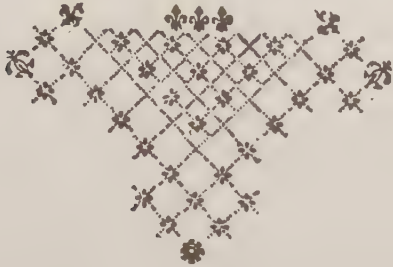




[ 20 ]

and by every part of thy Creation, be ascribed as is most due, all adoration, glory, honor, dominion and praise, world without end.

A M E N.



THE  
VALIDITY  
OF  
PRESBYTERIAN ORDINATION  
MAINTAINED,  
IN A  
LETTER  
TO

THE REV. WILLIAM SMITH, D. D.  
OCCASIONED BY THE PUBLICATION OF HIS  
SERMON,  
PREACHED AT THE CONSECRATION OF  
BISHOP JARVIS,  
AT NEW-HAVEN, ON THE 18th OCTOBER, 1797,  
TOGETHER WITH  
STRICTURES ON SAID SERMON.

BY SAMUEL BLATCHFORD, A. M.  
PASTOR OF A CHURCH AT STRATFIELD, CONNECTICUT,

"Si quid hic dictum scriptumve contra veritatem, indictum,  
"inscriptumve esto."

NEW-HAVEN: PRINTED BY GEORGE BUNCE.  
M.DCC.XCVIII.

## LETTER

TO THE

REV. WILLIAM SMITH, D. D.

REV. SIR,

PREVIOUS to the publication of your late Discourse, delivered before the Episcopal Convention of the State of Connecticut, so many and so various were the reports concerning it, that I confess my curiosity was sufficiently excited, to make me wish that it might be committed to the Press. It was doubtless deemed of importance, by the Convention of the Clergy and Laity of your Church, that it should be so; they requested a copy for the purpose, and have gratefully returned you thanks for the performance. It is now before the public. I have read it with considerable attention, and have my own opinion of its merits. You intended it, doubtless, as a defence of Episcopal Ordination and Government; and no man in the world will pretend to dispute your right of attempting to defend your own opinions;—for it is high time to give up an opinion when it becomes incapable of defence: And had you, sir, rested here, your Sermon would have passed without any animadversions, and have peacefully slept with its fathers "in the hands of" *Epif-*

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"*Episcopalians*." But you invite an investigation of the subject, by an insinuation, at least, that all who differ from you are persons not in their "*sober senses*," that they are influenced by "*pre-judice*," and have neither "*diligence*," nor " *candor*," adequate to the importance of the inquiry. You tell us, that, in the judgment of the primitive Church, all the Presbyters on the face of the earth could not ordain one Deacon, nor one Presbyter, and, much less, a Bishop. You implicate in the charge of irregularity and madness almost all the illustrious Protestant Churches abroad; the Churches of *Germany, Holland, Switzerland, Poland, Hungary, Denmark, France*, and your own country, *Scotland*; and candidly deprive them, together with all the *Presbyterian Churches* of this country, of all claim whatever to the Promise, "LO! I AM WITH YOU ALWAYS UNTO THE END OF THE WORLD;" for these have none but Presbyterian Ordination amongst them:—their first founders and reformers were Presbyters; such as *Luther, Calvin, Melancton, Bucer, Bugenhagen*, and *Knox*; who ordained ministers amongst





them, and from whose authority they ministered in holy things. They were *once* excommunicated, by the *Church of Rome*; and, a *second* time, by *Dr. Smith*.

You make your appeal to sources open to us all; and I am glad to hear you declare, "that it is just as easy for one man or any number of men to create a new world, as to institute a new church, different from that instituted by Christ." If then, sir, Christ has instituted a Church, where are we to look for an account of it but in the Scriptures of the New Testament? Where shall we find

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find an *authority* for the observance of any rules or orders respecting it if we do not find it here? For I cannot conceive of the Institution of a Church by JESUS CHRIST without supposing that the matter is not left so much at large, as to make it one thing in *Rome*, another thing in *England*, and a third thing in *Scotland*; for they are different from each other in their Constitution and Government. You say something, indeed, about "the existing records of innumerable Sees throughout the world." These may prove that Episcopal Government is no *new* thing, and that you, sir, are not the first abettor of it; but, they will by no means prove, if it hath not its warrant in Scripture, that Episcopal government was not an *human institution*, and that you may not have made some assertions, in the plenitude of your zeal, a little too bold and objectionable.

You have, doubtless, read Ecclesiastical History with an imagination filled with ideas of Patriarchs, Fathers, Pontiffs, Priests, Temples, Altars, Vestments, Governments, and Rituals; and have applied all these, with a thousand extravagancies connected with them, to the ancient primitive Church; and, indulging your fancy, amidst the witchcraft of words, you have luxuriously fed on *Ecclesiastical bombast*, and been fairly glutted with the luscious sounds of *High Priest, diocese, &c.* Indeed, you appear to have formed very imperfect notions of the manners of primitive times, and the simplicity of the first ages of Christianity. \* "The Roman Catholics, and, together with them, some other Episcopalians, have been always fond of catalogues

\* Vid. Robinson's Ecclesiastical Researches. History of the Church of Rome.

(An. 180) Tertullian, (An. 200) Clemens Alexandrinus, (An. 204) Origen, (An. 226) Cyprian, (An. 240) Basilus Magnus, (An. 370) Jerom, (An. 385) &c. held the *identity* of the office of *Presbyter* and *Bishop* in the Apostolic ages; that some of them account for the rise of Episcopacy; speak of it as a *Novelty*; defend it for the honour of the King, and place its establishment to custom and not to divine institution. I have, sir, their authorities before me; and I will conclude this Letter, which is already drawn to a much greater length than I at first intended, with a quotation from one of them.

"THE Apostles having discoursed concerning the Bishops, and described them, declaring what they ought to have, and from what they ought to abstain, omitting the order of Presbyters, descends to the Deacons; and why so, but because between Bishops and Presbyters there is no great difference, and to them is committed both the Instruction and *Presidency* of the Church; and whatever he said of Bishops agrees also to Presbyters. In *Ordination* alone they have gone beyond, and in this only they seem to *defraud the Presbyters*." \*

COULD a Presbyterian Minister say more?

I am, Rev. Sir,

With great sincerity,

Yours, &c.

\* In prior Ep. ad Tim. Hom. XI. Chrysostom.

REV. GEORGE KEITH.  
First Missionary of the S. P. G. to preach in Conn. He preached in the Congregational Church in New London, Sept. 13, 1792.





DOCTOR SMITH'S  
ANSWER  
TO  
Mr. BLATCHFORD'S  
LETTER.

"REMOVE not the ancient LAND-MARK which thy  
FATHERS have set."

SOL. PROV. ch. 22. v. 28.

"VERILY these men are like Samson's foxes, they  
"have their heads severed indeed, the one sort look-  
"ing toward the Papacy, the other to the Presbytery;  
"but they are tied together by the tails with fire-  
"brands between them, to the injury of the church."  
University of Oxford, A. D. 1603.

PRINTED AT NEWFIELD,  
BY LAZARUS BEACH.

1798.

DR. SMITH'S ANSWER, &c,

REVEREND SIR,

**Y**OUR letter has been received, and read over with all the attention it deserves; and I must needs say, that, whatever other ends you had in view to be accomplished by it—it is evidently calculated to interrupt the tranquillity of social intercourse between the people of our respective communions. But I trust it is of too little consequence in the eyes both of Clergy and Laity to effect so much evil. To me, sir, religious disputes have always appeared unpleasant—and this is the first that ever I have been concerned in:—will you say as much?

Disputes about church-government have, before now, opened the eyes of many of your communion both Clergymen and Laymen, and made them become zealous episcopalians; thus good springs out of evil. But if controversy opens the eyes of some, that they may see the light; it confirms a great many others, in their blindness and obduracy. I should therefore have been pleased, that you had permitted us to enjoy our doctrines and church-government without molestation: for you must needs know, that every argument brought against Episcopacy has been already so ably refuted, that whatever arguments you adduce to destroy, and I to defend it, can be nothing more than "*adum'agers*."

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I have the pleasure of being acquainted with several presbyterian ministers, whose education, literary acquirements, and refined taste, place them inferior to no order of men whatsoever; and with whom, I have always esteemed it a pleasure, to cultivate harmony and love: this being the best criterion, whereby to know that we are truly the disciples of Jesus our Saviour.

BUT, your letter, Sir, breathes nothing of "peace on earth and good will to men;" and I know that however you may think, that you have strengthened the pillars of the fabric of ministerial equality, many of your brethren will join with me in saying, you have written nothing to benefit Christianity.

AMIDST a series of criminations, ejaculations, contradictions, challenges and satirical effusions, I confess I could not always readily ascertain, what you meant. But if I understand the general tenor of your letter, I would not call it a defence of "the validity of Presbyterian Ordination," with Strictures on the Sermon delivered at Bishop Jarvis' Consecration; but, the validity of lay-ordination maintained, together with a pasquinade upon Episcopacy.

You are pleased to say, p. 4. "You invite an investigation of the subject, by an insinuation at least, that all who differ from you are persons not in their *sober senses*, that they are influenced by *prejudice*, and have neither *diligence*, nor  *candor*, adequate to the importance of the enquiry."

THE subject of the Episcopal succession, Sir, has been so often and so ably investigated by others, that no new investigation seems necessary. How could you suppose that I desired a fresh investigation of a matter of universal notoriety, and approbation of





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all christendom, except a few upstarts since the fifteenth century?—The absurdity of the thing confutes itself; and thus the whole of your fabric is built upon a false hypothesis. But *candidly* you give your reasons—and they come in obliquely—“by an insinuation, &c.” In an affair of such magnitude, as the question in dispute confessedly is, *insinuations* are absolutely inadmissible, and it would have been nothing more than became a fair disputant, if you had quoted my words without interlarding them with your own.—I have said (p. 9.) “No man in his sober senses, who, uninfluenced by prejudice, has inquired into this matter, with that diligence and candor which it’s importance deserves, can with a good conscience deny, that divers orders were known in the days of, and subsequent to the apostles.”—Now Sir—oblige me by answering the appeal I make to your *sober senses, diligence, and candor*, whether you can disprove the fact asserted. On your own statement, there are *two* orders, Bishops and Deacons;—and are not even these *two, several*?—if not, tell us what minimum number makes *several*.—The sentence then, which first called forth the powers of your quill, placed in its genuine and original form, and emancipated from the chains which your *prejudices* had forged for it, is perfectly innocent.

It appears strange how you happened to begin your strictures, with that sentence, when there were others previous to it equally deserving your censures; but the wonder vanishes, the instant we observe that unlucky mark, which carried your eye from “*diligence*” to “*Dr. Bowden’s two (unanswered) letters to Dr. Stiles:*” there was the rub!—Instead of suffering your zeal for further reformation to rage against me, you ought to have directed your *common sense* and *diligence* immediately against these two

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letters, and then—demolished my Sermon. But as you have undertaken to do the one, I hope Sir, you will not leave the other undone.

You next proceed, *candidly* to say—“You implicate in the charge of irregularity and madness almost all the illustrious Protestant churches—a broad.”

As I am no judge over the reformed “churches abroad,” so neither do I censure them. It is not I, but you, Sir, who charge them with irregularity, by confessing that they are *different* from that instituted

by Christ; for in no sense do I attribute irregularity to any churches, but to those which are *different* from the Apostolic, that is, the Church of Christ’s immediate institution.

You would have us believe that the reformed churches in Germany, Holland, Switzerland, Poland, Hungary, Denmark, France and Scotland, are all Presbyterian;—and roundly assert that they “have none but Presbyterian Ordination amongst them.”—Zeal without knowledge, Sir, in this instance and a great many more, has carried you out of the precincts of truth.—Excuse me, when I ask, are not the reformed churches of Poland, Hungary, and Denmark (I add Sweden) all Episcopal?—Those of Germany, some Episcopal, and others not?—Are not the Bohemians, and Moravians Episcopalians?—are not the Waldenses, the remains of the ancient Gallic Churches Episcopal? and is not one third of the people of North Britain Episcopal?—On this estimate, Sir, “almost all the illustrious churches abroad” are against you. As to the Presbyterian churches in Holland, Germany, Switzerland, France, Scotland and America—heaven is large enough to contain both them and the

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infinite number of Episcopalians, scattered over the whole face of the earth, and we ought not to “fall out by the way thither.”

BUT you say, I “candidly deprive them of all claim whatever to the promise, lo! I am with you always unto the end of the world.”—I ask on what ground do you say so?—Because say you, “these have none but Presbyterian Ordination amongst them.”

I said—p. 10. “It were just as easy for one man or any number of men to create a new world, as to institute a new Church different from that instituted by Christ; for none but that can justly claim the privilege of the promise, I am with you always, even unto the end of the world.”

OBSERVE Sir,—what method you have taken to prove that these churches are *different* from that instituted by Christ;—and whatever fictitious deprivation ensues, it is the work of your own immaculate candor.

I SAY—A church different from that instituted by Christ has no just claim to the privilege of the promise, Lo! I am with you, &c. But every church conformable thereto, has a just claim to that promise.





**YOU SAY**—That I candidly deprive almost all the illustrious protestant churches abroad, &c. of all claim whatever to the promise, Lo ! I am with you, &c.

**I REPLY**—In saying so, you virtually confess that they are really different from that instituted by Christ.—Out of thine own mouth I condemn thee !

THE Church is the family of Christ—he is her King—he is her Prophet and her Priest....

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and described them, declaring what they ought to have, and from what they ought to abstain, omitting the order of Presbyters, descends to the Deacons ; and why so, because between Bishops and Presbyters there is no great difference, and to them is committed both the instruction and *presidency* of the church ; and whatever he said of Bishops agrees also to Presbyters. In *ordination* alone they have gone beyond, and in this only they seem to *defraud the Presbyters.*" But did Chrysostom *really* say so in greek ; or have you, or your translator *made* him say so in English ?—In greek, he said " *te gar cheirotomia mone huperbibekasi, kai toutoo monon dokousi plioniktein tous Presbuterous,*" which literally is—*In ordination alone they are superior ; in this only they are possessed of more power than Presbyters.*

If you will pardon the liberty of correcting your translation, I will present you with an elegant and faithful version, which with the original you will find in the 188 page of Bishop Potter's Discourse of church government. " The reason, why the Apostle, having delivered rules for the behavior of Bishops immediately proceeds to the Deacons, without mentioning the intermediate order of Presbyters, was this : That there was not a great difference between Bishops and Presbyters ; for even Presbyters are entrusted to teach, and preside over the church, so that the same rules which are prescribed for Bishops, may also serve for Presbyters ; there being scarce any act of the Episcopal office which may not be exercised by Presbyters, except *imposition of hands.*" So that, in this Fathers opinion, the order of Bishops was distinct from that of Presbyters, when St. Paul wrote his 1st Epistle to Timothy, however their names might not then constantly be distinguished. And the *imposition of hands*, (or *ordination*) which he makes the Bishops

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prerogative, as all other ancient Fathers do, was in his judgment a thing of such vast consequence, that

he calls it, in his 16th homily on the 1st Epistle of Timothy, " *pantoon malista kuriootaton, kay o malista sunichii ton Ekklesian, to toon chiirononion,*" " the *chief* and *principal* of all Ecclesiastical powers, and that which chiefly *maintains and holds together* the christian church."

AND COULD an Archbishop of Constantinople say less ?

COMMENDING you to God and the power of his grace, which is able to guide your feet into the paths of truth and peace.

I am

Reverend Sir,

Yours, &c.

WILLIAM SMITH.

Norwalk, July 10, '98.

P. S. In page 6th, you say, " this spirit, &c. glanced at Scotland, &c."

THE Venerable Bede assures us that from the earliest times, the government and doctrines of the Scots were the same as those of the Britons ; and to confirm this historical assertion, he presents us with the testimony of three Romish Bishops, who were no more friendly to the Episcopacy of the one nation than they were to that of the other. To gratify the curiosity of my readers about this piece of ecclesiastical antiquity, I have annexed a short

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catalogue of Scottish Diocesan Bishops, beginning with Amphibalus, Bishop of Sodor in the Isle of Man.

Amphibulus Bp. of Sodor lived in the	4 century
Ninianus Bp. of Whiter in Galloway	5
Servanus Bp. of Orkney	5
Tervanus Archbishop of the Picts	5
Palladius Bp. of Tordon in the Mearns	5
Patricianus Bp. Sod. in the Isle of Man	5
Kentigern Bp. of Glasgow	6
Conamus Bp. Sod. in the Isle of Man	7
Octa Bp. of Whiter in Galloway	8

THE See of Abernethy of the Picts was translated by King Kenneth (who died 855) to St. Andrews, and henceforth the Bishops of that See were for a long time styled the Supreme Bishops of Scotland. Hector Boyse hist. p. 187.



HERE Sir, is a pretty long *glance*, a glance of better than four centuries prior to the commencement of the Archi-episcopal See of St. Andrews. From the beginning of christianity in Scotland, down to the Reformation, no point of time can be specified when that nation were not Episcopal; and it is a circumstance worthy of being kept in remembrance, that so far was the change from Episcopacy according to the general wish of the people, that every congregation in that country (two or three only excepted) had their Episcopal minister torn out of the Desk, and one of the *new order* put in his place, by an appointed military force.

I shall conclude, with requesting a favour: it is that you shew me ONE INSTANCE in the three first centuries, of a *mere* Presbyter's laying on his hands *with* the Bishop's; or if you please ONE INSTANCE,

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of mere Presbyters ordaining *independent* of Bishops! Let us rest the matter upon this simple issue: and if you cannot shew ONE INSTANCE either way—let

the world be judge---it is time this controversy was ended. The earliest account that I can find even of Presbyters imposing hands *with* the Bishop, is in the latter end of the 4th century, when the 4th council of Carthage decreed, "That in the ordination of Presbyters, all the Presbyters \* present should lay on their hands near the Bishop's hand. This canon seems to have been framed for no other purpose, but that the Bishops should ordain none without the approbation and consent of the Presbyters, but gives no sanction to ordination by Presbyters. In the same council it was ordained that the Bishop only should lay on his hand, in the ordination of Deacons. The custom of Presbyters laying on the hands with the Bishops was introduced by degrees into almost all the Western churches; but in the oriental churches it has never yet been adopted.

\* Concil. Carthag. iv. Can. iii. "Presbyter cum ordinatur, Episcopo cum benedicente, et manum super caput ejus tenente, omnes presbyteri qui praeferenter sunt, manus suas juxta manum Episcopi super caput ejus tenent."

T H E E N D.



#### CONSECRATION OF BISHOP SEABURY

ABERDEEN, NOVEMBER 14, 1784.



This was held in the upper story of Bishop William Skinner's house, where two chambers had been thrown together to form a chapel.

The kneeling figure in front is Dr. Samuel Seabury; the standing prelate Bishop Kilgour, senior consecrator; at his right, Bishop John Skinner; at his left, Bishop Arthur Petrie, assisting consecrators. The clergyman holding the book is Dr. Jolly, and the one in the rear probably Dr. Myles Cooper, recently President of King's College in New York.





# AN OFFICE

OF

## INDUCTION,

ADOPTED BY THE

BISHOP AND CLERGY OF THE  
DIOCESE OF CONNECTICUT,  
IN CONVOCATION,

AT

DERBY, Nov. 20<sup>TH</sup>. 1799.

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BY THE REVEREND

WILLIAM SMITH, D. D.

RECTOR OF ST. PAUL'S CHURCH, NORWALK.

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Printed at NEW-HAVEN,

By Thomas Green and Son.





A Canon of the General Convention of the Protestant Episcopal Church in the United States of America, at Philadelphia, Sept. 29, to Oct. 10, 1789.

" Canon XVII<sup>th</sup>. Notice to be given of the  
" Induction and Dismission of Ministers.

" IT is hereby required, that on the induction of a  
" Minister into any Church or Parish, the parties  
" shall deliver, or cause to be delivered to the Bi-  
" shop, or to the Standing Committee of the Dio-  
" cese or District, notice of the same, in the follow-  
" ing form, or to this effect :

" WE, the Church-Wardens, (or in case of an  
" Assistant Minister, we the Rector and Church-War-  
" dens) do certify to the Right Rev. (naming the  
" Bishop) that (naming the person) has been duly  
" chosen Rector (or assistant Minister, as the case  
" may be) of (naming the church or churches.)

" WHICH Certificate shall be signed with the  
" names of those who certify. And if the Bishop, or  
" the standing Committee be satisfied that the per-  
" son so chosen, is a qualified Minister of this Church,  
" he shall transmit the said certificate to the Secre-  
" tary of the Convention, who shall record it in a  
" Book to be kept by him for that purpose.

" BUT if the Bishop, or the standing Committee  
" be not satisfied as above, he or they shall, at the  
" instance of the parties, proceed to enquire into the  
" sufficiency of the person so chosen, according to  
" such rules as may be made in the States respective-  
" ly, and shall confirm or reject the appointment, as  
" the issue of that enquiry may be."

THE Bishop having received the aforesaid Certi-  
ficate, shall transmit immediately the following Let-  
ter of Induction to one of his Presbyters, whom he  
shall appoint as the Inductor.

[ 4 ] *Mr. Burhans.*

To our well-beloved in Christ, A. B. Clerk, Greeting.

*(Sigillum.)* WE do by these Presents Give and  
Grant unto you, in whose learning,  
diligence, sound doctrine, and prudence,  
We do fully confide our Licence and Au-  
thority, to perform the Office of a Priest in  
the Parish of *E. And* also hereby do in-  
duct you into said parish, possess of full  
power to perform every act of sacerdotal  
function among the people of the same,  
you continuing in communion with us, and  
complying with such lawful directions as  
you shall at any time receive from us.

AND as a canonically inducted Priest in-  
to the Rectorship of *Trinity Church*  
Parish. You are faithfully to feed that  
portion of the flock of Christ which is now  
intrusted with you; not as a man-pleaser,  
but as continually bearing in mind, that  
you are accountable before our Episcopal  
Tribunal here, and before the Tribunal of  
the Chief Bishop and sovereign Judge of  
all hereafter.

AND as the Lord hath ordained that  
they who serve at the Altar, should live of  
the things belonging to the Altar; so We  
ordain that you shall claim and enjoy all  
the accustomed temporalities appertaining  
to your Cure; and that not for any pre-  
scribed or limited time, but until some ur-  
gent reason or reasons occasion a wish in  
you, or in the congregation committed to  
your charge, to bring about a separation,  
and annulment of all sacerdotal relation be-  
tween you and them; of all which, We,  
your Bishop, with the advice of our Pres-  
byters, are to be the ultimate Arbiter and  
Judge.

IN witness whereof, we have hereunto  
affixed our Episcopal Seal and Signature,  
at *Derby* this *21* day of *Nov.*  
A. D. 1789 and in the *3* year of our  
Consecration. *Abm B. for*

[As may be seen above, the copy of this tract now in the Diocesan Archives  
was used by Bishop Abraham Jarvis as a certificate and was issued to the  
Rev. Daniel Burhans upon his induction into Trinity Church, Newton (i.e.,  
Newtown). Signed by the Bishop at Derby, Conn., November 21, 1799.]



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*The day being appointed for the new Incumbent's induction, which shall always be within one month after the date of the Bishop's Letter; at the usual hour of morning prayer, he shall enter the church, attended by one or more Presbyters, appointed by the Bishop for that purpose: Then, all the Clergy present, standing without the rails of the Altar, except the officiating Priest, who shall go into the desk; the Wardens standing on the right and left of the Altar; the senior Warden holding the keys of the church in his hand, in open view, the officiating Priest shall read Morning Prayer.*

Proper Psalms are,  
Psalm 122. Psal. 132. Psal. 133.

Proper Lessons,  
First, 1 Chron. ch. 24, v. 1 to v. 20.  
Second, St. John, ch. 10, v. 1 to 19 v.

*Morning Prayer ended—the officiating Priest shall say,*

Dearly beloved in the Lord,—We have assembled hear to day for the purpose of inducting the Rev. A. B. into this church and parish, as Priest and Rector of the same; and we are possessors of your vote that he become your Priest;—as also of the Bishop's Letter of Induction. But if any of you can shew just cause why he may not be inducted, we proceed no farther, because we would not that an unworthy person should minister among you.

*No objection being offered, the junior Warden shall read the 17th Canon of the General Convention of 1789, the officiating Priest shall next read the Bishop's Letter of Induction, and then shall the senior Warden present the keys of the church to the new Incumbent, saying, In name and behalf of — Parish, I senior Warden of said Parish, do parochially receive and acknowledge you the Rev. A. B. as Priest and Rector of the same, and in token thereof, I give into your hands the Keys of this Church.*

*Then the new Incumbent shall say,*

I, A. B. receive these Keys of the House of God at your hands Senior Warden, as the pledges of the

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Bishop's Episcopal Induction and of your parochial recognition, and promise to be a faithful Shepherd over you in the Name of the Father and of the Son and of the Holy Ghost.

*Here shall the Office begin.*

*Min.* The Lord be with you.

*Ans.* And with thy Spirit.

*Let us pray.*

**D**IRECT us O Lord in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy name and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing name and words.—Our Father who art, &c.

*Then shall the officiating Minister receive the Incumbent within the Rails of the Altar, and present him the Bible, Prayer-Book, and Book of Canons of General Convention.*

*Then shall be said or sung, the following Anthem.*

*Pf. 135, v. 1.* O praise the Lord, laud ye the Name of the Lord:—praise it O ye servants of the Lord.

*V. 1.* Ye that stand in the house of the Lord: in the courts of the house of our God.

*Ver. 3.* O praise the Lord, for the Lord is gracious:—O sing praises unto his Name, for it is lovely.

*Pf. 144, v. 8.* The Lord is gracious and merciful: long suffering and of great goodness.

*Ver. 9.* The Lord is loving unto every man; and his mercy is over all his works.

*Ver. 10.* All thy works praise thee O Lord; and thy Saints give thanks unto thee.

*Pf. 147, v. 2.* The Lord doth build up Jerusalem; and gather together the outcasts of Israel.

*Ver. 3.* He healeth those that are broken in heart; and giveth medicine to heal their sickness.

*Ver. 11.* The Lord's delight is in them that fear him;—and put their trust in his mercy.

*Ver. 12.* Praise the Lord. O Jerusalem:—Praise thy God O Zion.

*Ver. 13.* For he hath made fast the bars of thy gates;—and hath blessed thy children within thee.

*Ver. 14.* He maketh peace in thy borders;—and filleth thee with the flour of wheat.

*Pf. 68, v. 20.* He is our God, even the God of whom cometh Salvation;—God is the Lord by whom we escape death.





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Ver. 35. O God, wonderful art thou in thy holy places, even the God of *Israel*;—he will give strength and power unto his people, *blessed be God*.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Min.* The Law was given by Moses.

*Ans.* But Grace and Truth came by Jesus Christ.

*Min.* Who is God over all, blessed forevermore.

*Ans.* Who is God over all, blessed forevermore. Amen.

*Let us pray.*

**M**OST gracious God, the giver of all good and perfect gifts, who, of thy wise providence hast appointed divers orders in thy Church; give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy Doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ, our only Mediator and Redeemer. Amen.

O holy Jesus who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world;—be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name.—May the words of his mouth and the meditation of his heart be always acceptable to thee our strength and our Redeemer. Amen.

O God, Holy Ghost sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel, graft in their hearts a love of the truth, increase in them true religion, nourish them with all goodness, and of thy great mercy keep them in the same, thro' Jesus Christ, our Lord. Amen.

*Benediction.*

**T**HE God of peace who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

*Then shall the new inducted Rector kneel at the Altar to present his supplication for himself—in this form.*

**O** LORD my God! I am not worthy that thou shouldst come under my roof; yet thou hast honoured thy servant, with all this honour that I am appointed to stand in thy House, and to serve at thy Holy Altar. To thee and to thy service I devote myself, soul, body and spirit—with all the powers and faculties of the same.—Fill my memory with

[ 8 ]

the words of thy law; enlighten my understanding with the illumination of the Holy Ghost—and my will—O may all its wishes and desires centre in willing what thou hast commanded, O Holy Jesus. And to make me instrumental in promoting the salvation of the People now committed to my charge—grant that I may faithfully administer thy Holy Sacraments, and by my life and doctrine set forth thy true and lively word. Be ever with me in the performance of all the duties of my ministry;—in prayer to quicken my devotion;—in praises to heighten my love and gratitude;—and in preaching, a readiness of thought and expressions suitable to the clearness and excellency of thy Holy Word. Grant me the help and comfort of all good men;—and from wicked and unreasonable men, good Lord deliver thy servant who putteth his trust in thee. Our Father, &c.

*The newly inducted Rector, standing up, shall say,*

The Lord be with you.—*Ans.* And with thy spirit.

*Let us pray.*

**O** ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone, grant, by the operation of the Holy Ghost, that all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be an Holy Temple acceptable unto thee.—And especially to this congregation present give the abundance of thy Grace, that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth they may profess the faith once given to the Saints.—Defend them from the sins of heresy and schism;—"let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down." And grant that the course of this world may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting, through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost, One God, world without end. AMEN.

*Then turning to the Congregation he shall read I. Cor. 12. ch. v. 4.—There are diversities of gifts, &c.—v. 28. ending with the words "thirdly teachers." Or Eph. 4. ch. v. 1. to v. 17.*

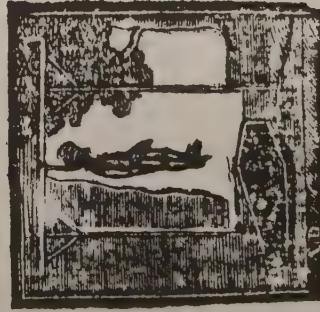
*Then shall follow the Sermon, and after that, the inducted Rector shall proceed to administer the holy Eucharist to his Congregation; whom, after the Benediction (which he shall always pronounce) the Wardens, Vestry, and others shall salute and welcome, bidding him God speed.*





# THE CONFESSON, &c. OF THOMAS MOUNT,

Who was executed at Little-Red, in the State  
of Rhode Island, on Friday the 27th of May,  
1791, for Burglary.



NEWPORT PRINTED: NEW-HAVEN RE-PRINTED, 1791  
SOLD AT THE PRINTING-OFFICE,

To the PUBLIC.

SOME years ago there was in England a company of foot-pads and highway men, connected together under certain laws and regulations, having a language (and books printed in that language) peculiar to themselves, called the Flash Company, -- a similar gang of plunderers has infested the United States ever since the late war; and almost all the persons who have been hanged of late in North America, have belonged to this company. Of this company are the two convicts, Thomas Mount and James Williams, now lying in Newport goal under sentence of death, for burglary. Both of these are noted villains, as well by legal evidence as their own confession; and were there no others, these were sufficient to contaminate all the unwary youth upon the continent, and to deprive the good people of these States of one of the biggest blessings of heaven, that of sitting quietly under their vine and under their fig-tree and none to make them afraid. Williams, whether from artifice or an inferior degree of guilt, has not divulged the Flash proceedings near so fully as Mount, whose information, therefore, is the subject matter of following sheets; and this is the cause why Williams's name occurs so seldom here. The discerning public will readily see my motives for banding these papers to town. From my constant attendance upon these convicts, perhaps my opportunities of discovering their language, &c. are equal, if not greater, than any other persons; and the public may depend upon their authenticity, having committed to writing their respective confessions and informations generally before one or more competent witnesses.

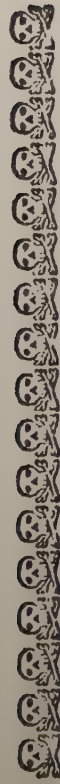
WILLIAM SMITH.

Newport, May 20, 1791.

Joseph Marshall Jun<sup>r</sup> Owner  
No 339

Bot of D Green & Comp<sup>y</sup> Oct 1. 1791  
Price 6





## The voluntary Confession of *Thomas Mount*.

**T**HOMAS MOUNT, now under sentence of death in the goal of New-*port*, and to be executed agreeable to my sentence, at *Little-*Rest**, on the 27<sup>th</sup> of this month of *May*—in bodily health and sound mind, and full of sorrow and regret for my wicked life, in sincerity and truth make the following confession :

My parents *Samuel Mount* and *Mary Dobbs*, lived in *Mid-dletown*, in *East-Jersey*, where I was born some time I believe in 1764. My father, for the benefit of his family, removed to *New-York* when I was about four or five years old, where I and my brothers were put to school; they, viz. *Adam* and *Joseph*, now living in good repute in *New-York*, profited in their studies—] playing truant, hated learning and every sort of good instruction Upon Sundays especially was fond of doing mischief, such as robbing orchards, and spreading my wicked example among all the boys I could get acquainted with.—I began to despise my parent and to count every thing they said to, or did for me, as beneath my regard; and having never learned to know my duty, either towards *God*, or towards man or myself, I despised all religion and at the age of ten or eleven, quitted my parents, who often told me I should one day come to an evil end, and went to sea or board one *Capt. Hammond* bound for *Antigua*; thence to *St. Kitts*, *St. Kitts*, *Santacruz*, *Santakes*, *Savannah*.—At *Savannah* I left him, and went on board the *Florida* brig bound to *Jamaica*; then I left him and went to live with one *Mr. Kennedy* in *Kingstown*, with him I lived about five or six weeks, then left him and got aboard of a sloop *Capt. Alboyn*, and returned it her to *New-York*. In 1775, the war breaking out, I quitted my parents again, and lifted with *Capt. Palmer*, and went with him to *Albany*, thence to *Fort George*, thence to *Ticonderoga*, thence to *Crown-Point*, thence to *St. John's*, thence to *Montreal*, thence returned to *Albany*, and being sick was dismissed. As I on as recovered, I lifted again, and went to *Fort-George*, where I remained five weeks, and was dismissed on account of my youth, I returned to live with my parents at *New-york*. Not relishing the good rules and advice of my parents, again I left them and wen

to live with one *John Minor*, at *Stonington-point*, with whom I remained six or seven months; when he was drafted to go with the militia—I proposed to go in his stead; accordingly went, and at *Groton*, near *New-London*, availing myself of the privileges of a militia man, I lifted in the continental army under *Col. Hunt-*ing on, and accompanied him to *Danbury*, when the British troops landed and burnt it.—At *Valley-Forge*, in *Pennsylvania*, I deserted the American, and went over to the British army, then lying in *Philadelphia*. In a few days after this, I and two companions broke into a soap-boiler's store (this is my first act of theft) and stole some soap. When the British troops left *Philadelphia*, I came along with them through the *Jerseys*, to *New-York*, thence to *Statens-Island*, where I broke open a store in the night soon after our arrival, and took a large quantity of goods, and about twenty dollars in cash, and the night following I broke into the same store and took a larger quantity of goods than I had done the former night. Determined to desert for fear of a discovery, I and two of my companions confined the corporal that commanded the parole, and so we escaped and went off to the American army, into the *Jerseys*.—With my uncle *Joseph Cox*, at *Embley's-Town*; who married my father's sister, I remained some weeks but soon wearied of this too quiet sort of life, I left my uncle and went to *Philadelphia*, where I entered on board a schooner, *Capt. Strong*, bound to *Cape-Francois*, from whence I returned safe to *Philadelphia*; and in about four weeks after my return, I entered again on board the same vessel, and then run off with the advanced pay, and entered on board the *St. James*, *Capt. King*, and cheated him of a month's advanced pay; next entered on board the *Plow brig*, *Capt. Brewster*, with whom I went to sea, and in 24 hours were taken by the *Cyble* frigate, carried into *New-York* and put on board the *Jersey* prison-ship, from whence in about eleven or twelve days I escaped to *New-York*, where I entered on board the *Macaroni* privateer, and cheated the Captain of four guineas the advanced money.—In a day or two after this I entered on board a schooner, received the advance money and made off with it. Next I was apprehended by the British regiment (the fourth battalion of *Jersey* volunteers) to which I formerly belonged, and was brought before a court-martial, but received no punishment on account of my youth. Under no restraint, and already hardened by the escapes I had made, I determined to double my diligence, if possible to arrive at the head of my profession; ac-





accordingly, next stole a watch from one Mr. Kelly; next broke open a store belonging to Mr. Kizek; next stole another watch; next stole a gilt calf watch; next stole a gold watch; next stole a large bag-full of English boot and bend leather; next in company with one William Flenegin, in the evening, the shop door standing open, stole a piece of corduroy about thirty yards; in Queen-Street, a few days afterwards, I went into a shop in the day-time, and stole a paper of worsted stocking; and a few days after out of a shop in Hanover-Square, I stole a piece of linen about twenty-five yards; about a week or so, after this, I stole another piece in Broad-Way; next, in the night time, I and one John Dabavan knocked down a sailor, and took his money—I knocked him down, but Delavan took the money and run off with it from me. The regiment now removing to Newtown, on Long Island, I went with them, and in a few days after our arrival, I and one Henry Milton stole two horses and rode off with them to Brooklyn; and then let them go; next day after we came to Brooklyn, we were apprehended and carried back to the regiment and tried for desertion; Henry Milton was acquitted, and I sentenced to receive 500 lashes; but the day before my punishment commenced, I broke out of the guard house, and escaped to the east end of the island, but there was taken up by Col. Thompson's light-horse, and carried to Huntington, thence under guard to Jerico, there committed to the care of one of the Yougers to carry me to the regiment.—The Youger's pocket I picked, as he sat by me in the waggon, and threw all his papers down on the road within five or six miles of Jamaica; some time after we came out of the carriage, at Jamaica, I told him that I saw the driver pick his pockets and take all his papers and throw them down on the highway about five or six miles from hence.—Seeing the waggon at some considerable distance, the Youger, desiring me to follow him, pursued after the waggoner, that instant I took a contrary direction and so escaped. I went down as far as South-Hold and then got over in a trading boat to the main, and travelled towards New-Haven, there one day went into a shop and stole out of a drawer a small quantity of cash; next day, out of another store, I stole from the cash-box five or six crowns and dollars with two French guineas; same day, in the afternoon, I went into another shop and stole about ten pounds in silver and one English guinea. Leaving this place, I set off for Philadelphia where I lifted into Col. Mayland's light horse, the fourth regiment of dragoons:

soon after this peace took place, and I quitted the army entirely. Immediately after my leaving the army, I broke open a continental store and stole two pair of boots, and a parcel of shirts; a few days after I stole a piece of calico, thirty yards, in company with James Dawson; some little time after this, I stole from a kitchen door a silver tankard belonging to Mr. Penrot;—it was instantly missed; Dawson had cut it up, but one of the Captains of the garrison intercepted it, and Dawson and I were taken up and tried for the theft; he got 25 lashes, and I 100 lashes for the theft, and 25 for giving the court false answers. No sooner was this account settled, but I proceeded in my old way, and stole three large silver spoons from Mr. Joseph Carlson, in Water-Street; next day or so, in the evening, I went into an apothecary's shop and took his cash-box, containing about ten pounds; near a week after this I went into a shop in — street, and took another piece of calico; some days after I was taken up for a debt I owed to Mr. Carlson and put in goal; whilst in goal, the woman to whom I and Dawson had sold the calico, which I stole from Mr. Pool, was apprehended, having on a gown of it, informed that she bought it of me, accordingly I was tried for the theft and received 21 lashes, and sentenced to imprisonment for court charges of fine and restitution money; the very second day after, I broke goal and escaped, I picked the pocket of one Haggarty of about three or four dollars and two depreciation notes of about sixty pounds each; leaving Philadelphia, I went to Burlington and there passed the notes; thence went to New-York, and lived with my brother Adam above one or two months at the baking business; here I got acquainted with John Lipton, and we broke open a hen-roost one night and stole a parcel of fowls; next day leaving New-York, we went upon Long-Island, thence to Oysterpond; and upon the road Lipton stole a watch, but the owner missing it pursued us, and we in a very cowardly manner gave it up to him. We journeyed to Saggs-Harbor, thence crossed over to New-London, and from thence to Boston; there the first day of our arrival, we stole a few articles, such as shoes, and other wearables; but finding Boston no proper place for us then, on account of the alarms about stolen goods before our arrival, we set out to go back to New-York. Having travelled about 12 or 14 miles from Boston, in the night we broke open a store that stood upon the road, and took some cash and twenty-five pair of women's shoes, a large quantity of nutmeg, and a gun,





and travelling along with our booty, we came up to a waggon with a trunk of goods tied on it, standing at a tavern door, we broke open the trunk, and taking out of it a large quantity of chintz, laces, silk, and cotton handkerchiefs, we left in their stead the shoes and gun; our next step was to secure our flight, by taking two horses out of the stable at the same place, and rode the remainder of the night, and in the morning turned them off, whilst we retired to the woods during the day; and when night came on we pursued our journey toward Worcester; but hearing a waggon behind us, we went out of the road a little till it should go past us, we fixed our eye upon it and saw one man only in it, and he seemed to be asleep; the waggon soon stopped, we suppose at the owner's house, straightway we made up to it, robbed the sleeping man of all he had, about four or five dollars, and left him sound asleep to pursue our journey, selling our goods after the best manner we could, pretending to be speculating sailors, till we arrived at New-York. Soon after our arrival at New-York, we lifted with the troops destined for the Ohio expedition; the second or third night after our enlistment, we broke open a dwelling house belonging to Mr. Hyde, where Lipton formerly lived, and took a silver watch, a guinea, some small money, and a silver stock buckle; a few nights after, being informed by one Millar, whose right name was Copy Gelly, that there was money in a house close by Mr. Lither's ship-yard, Millar, Lipton, and I broke into this house, and took a watch, a pair of silver buckles, but were discovered just as we were ready to seize upon the money, yet we escaped. Having now received the bounty for our clothes, we deserted from the regiment, and we three, viz. Lipton, Millar and I, went out about five or six miles from New-York, and there Millar went down a chimney and stole a watch, and handed it to me through a window. Our next route was towards New-Haven, and within about four or five miles of New-Haven, we broke into a dwelling house where a physician lived, at the sign of the ball, here we took some money and departed; thence to Hartford, here we lifted with the troops going against the Indians with Capt. Hart; we received the bounty money, and in two or three days deserted. Lipton chose to remain a little while at Hartford; Millar and I set off for Boston. Within about four miles of Providence we broke into a dwelling house and stole some silver spoons, then straight to Providence; and the very same night broke into a dwelling house near Mr. Steery's house and took a

large silver spoon and a quantity of clothes; and next day leaving Providence, set out for Boston: here we went to board with Mrs. Rich, and when ready to leave her, we stole from her a pattern of a silk and cotton jacket, and set off for Dedham, where we broke open the dwelling house of Mr. Newell, and stole a large quantity of dry goods, for which we were apprehended and tried, and being found guilty, received 30 lashes, I was put upon the gallows one hour with a rope round my neck, and sent to Castle-William for three years. After about eighteen months confinement, in a foggy day I escaped from thence by swimming three miles, and just as I was approaching the wharves a boat took me up, with an intention of delivering me up to the Castle, from whence they supposed I had escaped; a little after we were on shore, and being favored by the darkness of the night, I run off from them. Next day I arrived at Providence, and got into employment with one Capt. De Wolf, late from Guinea; soon left him, and set out for Norwich landing, where I fell in with an old companion, Archibald Taylor (since executed in Boston) and next day setting out for Bolton, upon the road we robbed a woman of a gold earlock and a silk handkerchief, and used her very ill besides; a few miles further on the road, I stole a gold ring and a tortoiseshell silver-mounted fan, in Plainfield; here we changed our minds, and returned to Norwich Landing, where I stole a furtout; the first night after our return we broke into a store belonging to Mr. Hewitt, and took about seventy or eighty pounds worth of dry goods; took the goods along and set off for New-London, and within two or three miles of that place, hid the greater part of them in Mr. Parson's barn among hay: at New-London we were both apprehended on suspicion, I having the art of representing myself innocent got clear, but my companion was confined in goal. Being set at liberty, I went to Mr. Parson's house, where I staid two or three days, and set off one evening towards New-York with a part of the goods, which I disposed of by the way. As soon as my money was spent, in New-York, I left that place and set off to go back to Mr. Parson's for the rest of the goods; at Milford I got a companion to go with me, one John Delavan, we found the goods just as I had left them, and set out with them to New-Haven, where we tarried a few days; in the mean time Delavan received from me a part of the goods for his trouble; and making free to steal more of them made off with them to his house at Milford. In a day or two af-





ter Delavan left me, having sold the rest of the goods to different people, I and one Harry M'Cormic hired a boat to carry us to Milford; we run her ashore among the rocks, and before morning the stove all to pieces: from hence walking to Milford, I called upon Delavan, made him deliver up to me such goods as he had not sold. Leaving Milford, M'Cormic and I sat out for New-York, where in two or three days we fell in with another of our companions, George Gardiner (from Greenock, a famous key-maker.) Just before leaving New-York, where M'Cormic staid behind, I called on my brother Adam and received about four dollars from him; prepared for our journey, we then set out for Philadelphia, where, next day after our arrival, Gardiner and I opened a barber's shop in Water-street, with a false key, and stole razors, tooth-drawers, &c. next day I stole some paper money; some days after fell in with John Lipton and Daniel Kalaghan; by agreement we four set out for Baltimore, upon our way thro' Charleston, there, with a false key, opened a store, and took about twenty pounds worth of goods; we carried them as far as Susquehanna ferry and there hid them, and pursued our journey. At Buxtown we attempted to break open a store, but were discovered, yet we escaped. Arrived in Baltimore, we fell in with our old friend Holmes, and on the third day after Holmes and I went to fetch the goods we had hid at Susquehanna ferry; we found them as I left them, and returned telling them by the way. In Baltimore I stole a watch and furtout out of a house; a few nights after we broke open a house and stole a large quantity of clothing and a piece of broadcloth. Gardiner and Kalaghan chose to remain in Baltimore, whilst I and Lipton should set off for Annapolis and sell the goods we had upon hand: at Annapolis Lipton was apprehended for breaking open the store in Baltimore and imprisoned. Before I left Annapolis, to mend my luck, I stole some black ribbon and a few more trifles. Again Kalaghan joined me, and another companion (I cannot remember his name.) We three set out for Alexandria, where I fell in with James Brown; he and I one day stole some silk handkerchiefs and a beaver hat; next day Gardiner and Stewart joined us; they had fled for Alexandria where they broke into a shop and had taken a large quantity of goods and hid them; next day they went for the goods they had hid, and we all four in company set out for Dumfries, where I and Stewart were apprehended, and all the false keys found with us. Gardiner and Brown escaped,

Stewart

Stewart and I were thrown into Dumfries goal, and thence carried to Alexandria. We were tried, and nothing found against us, nevertheless we were all sentenced to lie in goal a year and a day, or get some one to be surety for our good behaviour. In the second week of imprisonment we broke gaol: at Wilmington, on our way to Philadelphia, we broke into a dwelling house and stole a great many things, next day were apprehended and set to Newcattle gaol, from whence in two or three weeks, we escaped. Arrived at Philadelphia, I left Stewart and took another companion, one Griffin, passed some counterfeit Newyork money, stole some handkerchiefs, a beaver hat, a furtout and two shawls, from different shops; next, in company with Griffin and one Fogg, in the night time, broke into a store and took cheese, sugar, coffee, and several other grocery goods. Fogg was apprehended, Griffin and I escaped, and quickly leaving Philadelphia, we set off for Newyork; on our way, at Perthamboy, we stole some black silk handkerchiefs. Arrived at Newyork, Griffin, John Taylor and I broke into a store belonging to Mr. Ford, and took a large quantity of shoes, tea, cherry-rum, &c. next day, for this transaction, we were all apprehended and tried; I got clear, my companions were branded, getting the benefit of clergy, and so were dismissed. Then Ford swore his life against me, and got me shut up in prison about eight or nine months: I got out upon condition of quitting the place in twelve hours, and returned to Philadelphia, where, next day after my arrival, I stole a piece of schitz and a piece of calico, from a store in Market-street; a few nights after I and David Griffin, and one Logan, a tailor, in Walnut-town, broke open a dwelling house in Walnut-street, and stole a large quantity of dry goods; next day I and Griffin were apprehended, the goods were found where we had hidden them in a church then building; I and Griffin were committed to goal; next day after our imprisonment, a man appeared who swore highway robbery against me, which I was innocent of. After being confined about eight weeks I broke out, and in company with George Williams and Daniel Kalaghan set off to pass through the Jerseys; upon our way stole some money about two dollars, from a man into whose house we had gone to rest ourselves; and in Allentown we attempted to break open a store, but did not succeed; thence to Middletown, crossed over to Long-Island; thence to Huntington; thence to Norwalk, where we three broke open a schooner and stole some clothes; on the same nights broke open





a store belonging to Squire Lockhart in Norwalk, from whence we took about twenty or eighty pounds in goods and some silver buckles, and about two pounds in cash; next day we were apprehended and tried, first for robbing the schooner; I and Kalaghan were found guilty and received 10 lashes apiece, Williams got clear; and then we were all three committed to Fairfield gaol, and tried for breaking open the store, I took all the blame upon myself and cleared the other two, and received the punishment 35 lashes and five years imprisonment. Eight or nine days after my whipping broke out of gaol, and I, Kalaghan, Kennedy and Williams set off for Norwich Landing, with an intention of breaking open a store, but did not succeed. Upon the way we stole some shirts and trowlers, and then we parted, Kalaghan and Kennedy took the road for Providence, Williams and I to Norwich Landing; and at a dance in Norwich landing I took a silk cloak from a young lady, and sold it about two or three miles from Pockatanock bridge, and then set off for Providence; here I staid and wrought a week or two with Mr. Brown under the name of Charles Minor; then leaving Providence I set off for Boston, where I fell in company with James Williams for the first time of our connection. I stole some buckles, and then, in company with Williams, set out for Newbury-Port, there I broke open a schooner and took out of her some clothes, some chocolate, some tobacco, and a bottle of rum: Williams stood upon the wharf and helped to take the things; we then set off for Portsmouth, and on the way I stole an ax and sold it for a pair of shoes. At Portsmouth I left Williams, and returned to Newbury-Port, there I fell in company with one Mr. Farrington, a gentleman thief: next night we two broke open a dwelling house, and took some silk gowns and womens apparel out of it; there I got apprehended on account of robbing a brig in Portsmouth, having part of the goods with me that were taken out of her by Williams, I was confined two or three days in gaol and then liberated. Leaving Newbury-Port I set off for Bolton alone, where I broke open a schooner and took a parcel of clothes out of her; from thence returned to Providence, where I fell in company with John Hitchcock. Leaving Providence in a few days, we two set off for Norwich Landing, there we attempted to break open a store, and while I was lifting up Hitchcock in at a window, the gentleman of the house alarmed us and we escaped: from thence we went to New-London where we broke open a store and took

some money twenty or thirty shillings, and some cotton and silk handkerchiefs, &c. and then set off for Newport and told some of the goods in Newport; here Hitchcock and Weathers broke open a store belonging to Mr. John Hadwen; for this I was apprehended and committed to gaol for two or three days, then was cleared, and set off for Hartford, upon the way I attempted to break open a house in Stonington, but being discovered I fled out of town, to Hartford, thence returned towards Providence; upon the way broke open a dwelling house in Connecticut, and stole some silver and pewter spoons, a hat and a tankard. Carrying the goods with me I arrived at Providence and sold them; here I worked with Mr. Brown a week or two under the name of Charles Minor; then I stole a pair of shoes out of Mr. Rogers's store where I had gone to receive my pay; next I went to Nancy Smith and told her I was a fortune-teller, and repeating several things that I had heard of her, and she thought I was really a fortune-teller; then I proposed to marry her, and she approved of my offer; then I staid I wanted to tell Miss Sally Brown's fortune, but could not in her father's house lest it should offend him, and asked whether it would be agreeable to bring down Sally Brown to her room; but this I could not do unless I was disguised; accordingly I desired her to give me some clothes for the purpose; she gave me a cloak and a lurtout, but my plan was to run off with them. All this while I was aboard the Washington, Capt. Donalson, and Mr. Nightengale, as he thought he knew me on board the Alliance frigate, but was not the purser, trusted me with money in advance. Leaving Providence with the advance money, I set off for Boston, where I took some shawls; from thence I went to Newbury-Port, where I fell in company with a young sailor going to visit his friends, carrying some handkerchiefs and shawls, we walked together about 14 or 15 miles, and at night we put up at Mr. Lovet's tavern betwixt Newbury-Port and Portsmouth: in the night I got up and robbed him of all he had, I took about four or five dollars in cash, a piece of calico, and two or three shawls, a pair of new stockings, a pair new shoes, a pair of new buckles, a pair of new trowlers, a new shirt, and a beaver hat, a cotton and silk jacket, and a silk striped jacket, a pot of sweet pomatum, two books and two letters, and a parcel of oranges; from thence I went to Bolton by the way of Exeter; arrived in Bolton, I fell in company with Robert Trafton and Thomas Sheridan, where I took one or two shawls, and set out from Bolton to go to Connecticut,





about ten miles from Pomfret, Trefson and I attempted to rob a house, but were disappointed; then on we went to Pomfret, where we all three were concerned in robbing a waggon, and took two pieces of home-made bear-kin, and on the same night broke open a blacksmith's shop, and got some tools wherewith to break open a store belonging to Lemming Gofvenor, took about 110 pounds worth in goods, and about two or three dollars in cash, then set off to Norwich Landing; about two miles from Norwich Landing, one Mounteer lives who is known to this sort of business, there we got apprehended, and sent to Windham gaol; Sheridan turned evidence against us, and we were tried and found guilty, and I received 40 lashes and to be imprisoned six months, Trefson 30, and to be imprisoned three months: within the first two months of our imprisonment, Robert Trefson, William Stanton, Gershom Palmer and I, being all in one apartment, broke gaol, Trefson, Stanton and I went to Voluntown, where Stanton left us, and Trefson and I went to Boston, where I stole two patterns of silk jackets. Here meeting with William English, one of our company, we three set off for Portsmouth; there we attempted to rob a store, but a fire breaking out in the town at that instant prevented us; hearing the fire called we ran to where the fire was, there Trefson stole a jacket from Oliver Whipple, Esq. in the pockets thereof were a forty pound note of hand, a penknife, and a comb; next day we three were apprehended on suspicion of setting the house on fire, but were acquitted; then I set off alone to Kennebunk, in Massachusetts, eastward of Portsmouth, and there broke open a store belonging to Messrs. Condy and Clark, and stole a large quantity of dry goods and escaped about 70 miles, and then was apprehended, in consequence of an advertisement, and committed to Old-York gaol, from whence after three weeks I broke out and set off for Portsmouth. The next night after my arrival at Portsmouth, I broke open the house of Mr. Shadwick, the gaoler, and stole some money and a quantity of mens and womens clothes, and gave Trefson, (whom I found here in prison) part of the money and two saws, and then set off towards Newbury-Port: next morning Trefson called the gaol keeper and told him that it was I that robbed him, and had given him two saws and a dollar in money wherewith to effect his escape; then the gaoler sent a powder after me, who apprehended and carried me back to Portsmouth gaol, from thence I was carried to Exeter for my trial, upon

upon Trefson's evidence I was found guilty, but received no punishment by reason that I promised to inform of all those persons who received stolen goods, and how the house was set on fire; &c therefore the court adjourned one month, and I carried back to Portsmouth gaol; but before the month was expired I broke gaol and set off for Boston, and fell in company with Joseph Kelly who had two coats and jackets he had stolen to bear our expenses to Newport. We set off for Newport, and immediately upon our arrival, Kelley stole a pair of silver buckles from Mr. — a Jew, and I stole three or four black silk handkerchiefs from Mr. Wickham; next I and Kelly broke open a cooper's shop to get tools to break into Mr. Wickham's store, but daylight coming on we could not complete our business. No body pointed out the store to us, I had been in it the day before. Then leaving Newport, Kelly and I went up to Mansfield, and there we parted; there I broke open a store belonging to Mr. Gilbert, and took out a quantity of goods, to the value of about twenty pounds, and with these goods set off to Voluntown to one Mr. Stedman's a receiver of stolen goods; there I again met with Kelly, and getting some money of Stedman for some of the goods, I returned to Providence, where I got playing cards with a countryman, cheated him of some money and two dressed sheepskins: there Kelly recommended me to one Lewis who supplied us with tools, and then Kelly and I set out to break Mr. Rogers's store, & had almost completed our business; but being alarmed by two or three men, made our escape, and took a couple of horses and rode almost to Voluntown, and then turned them off. At Voluntown we staid one day, and the next we fell in company with James Williams, who told me he was going to Providence to get on board Mr. Brown's India-man: I asked him to go with me the way of Stonington, and he consented; so Williams, Kelly and I set off to William Stanton's (we turned Kelly off telling him that two might keep a secret, but three could not) then Williams, Stanton and I set off for Hopkington with an intention to break a store, but did not succeed; but Williams and Stanton took a dozen pair of stockings off a fence. — Upon our return to Stanton's, I held the horses at the bridge, Williams and Stanton broke open a mill, and took all the meal and corn they could find, and we carried it to Stanton's house: Stanton next day sent one of the corn to Rowse Babcock's for rum. Next night Stanton, Williams and I set off to break into Joseph Potter's store; I broke





him joy of his escape from the gallows ; they will get drunk with him ; they will carry him to the places of general rendezvous, where the women and liquors are all in common, and with relating their wonderful escapes from justice, with the stimulating fangs of his comrades, with the artful behaviour of the scoundrel of their sex, he becomes ten-fold more a child of the devil than he was before.

Thirdly—Nothing corrupts young fellows more, than idleness and bad women, who are first the seducers to all evil, and if their extravagancies are not gratified to the full, become our betrayers ; and therefore, as a dying man, would intreat all young men to get married and settle at some honest calling as soon as possible.

Fourthly—At my desire, the language and songs of the American Fiath Company are published, to inform the world at large how wicked that company is, and how necessary it is to root them up like so many thorns and briars which if suffered to remain would destroy the rising crop of young fellows throughout the Continent. The whole of the secrets concerning this business, the names of the persons concerned in carrying it on, whether as thieves or receivers, or letters only, or suppliers with tools wherewith to break out of gaols, or into houses, to a good friend or mine when under sentence of death, I have communicated ; at the same time taking his promise that he will transmit the same to the Governors of the United States of America immediately after my decease, that they may be of general utility to this country.

Fifthly—I have communicated likewise to this gentleman, the various ways of discovering thieves and house breakers, so that in future it will be next to impossible to practise the thieving business without detection ; And as all thieves are great cowards (for the bark of a dog will make them run) I would advise every honest man who wishes to preserve his property, to remember the rules I have communicated, and to act upon them ; If he does, there is no great chance of being robbed, or having his horse broke. Likewise I would submit it to the judgment of our rulers, whether it would not be proper to fine every man who was robbed on the highway, provided only two thieves attacked him, because he did not defend himself ; for the benefit of one honest man is, or ought to be, sufficient to make two thieves run.

Sixthly—As a dying man, a debtor to my country, and desirous of making all the compensation in my power, I further make known how any man of the least common sense may discover a thief,—by his often looking back—turning quick up lanes—standing to gaze at signs—and stopping to enquire for the houses of persons who do not live in the place—going into shops and giving the merchant a deal of unnecessary trouble in calling for a sight of one thing and another, and of twenty more, without buying one article. If a thief appears in the day time, you never see him without his rogue's face on ; look at him pretty sharply, and you will see how suspicious and timorous he looks ; take him by the hand, if he is soft, and your touch makes him shrink, you may perceive his hand nervous ; but an nothing is this nervousness more perceptible than, if he takes a pen at your desire, to write with—it will therefore be to ask all unsuspected persons to write, and their hand will instantly tell upon their heart.

Seventhly—I must complain to the public of the receivers, or fences as we call them in the Fiath language,—they are our *settlers on*, and they cheat us confidently ; we seldom receive from them more than a tenth part of the value, and must take it in what pay they please, and when they please ; and by getting us drunk with our whores, every now and then they generally steal from us all they can come at, and then set us to fighting with one another about the goods they had taken. These receivers being in league with our whores, make them very extravagant in their demands upon us, who, after treating them with the best

broke open a mill and took a crow-bar out of it, and went to the door and broke it, and we all three went in, I first and they following. Being most forward in this business, I lighted a candle and handed down the goods, about seven hundred dollars worth, and some money two or three dollars, and carried them to Stanton's house, where we divided them into three parts, and cast lots. Williams and I took our shares ; after giving Stanton out of my share eight or nine pounds worth of goods for a mare, and hiding the goods under two corn stacks and under a barn, about five miles from Stanton's house, we set off for Voluntown, there were apprehended, and brought back to Hopkington, where Stanton, I and my wife were tried for breaking open the mill ; Stanton's wife and Williams were admitted as State's evidence : accordingly I was sentenced to receive 20 lashes and my wife 10 (though she was innocent).—I paid the fine by giving up part of my clothes, then committed to Newport gaol, and tried for breaking Potter's shop, found guilty, and received the sentence of death.—And the Lord have mercy upon me.

*To the above Confession I here add my last Speech and Dying Words.*

*The LAST SPEECH and DYING WORDS of THOMAS MOUNT, published at his own Desire, for the public Good in general, and for that of his Comrades in particular.*

WHEN I see that every attempt to break goal is unsuccessful, and that every effort to prevent my suffering an ignominious death, is like to be fruitless, I Thomas Mount, in conformity to the custom of publishing a last speech or dying words, for the benefit of my survivors, do hereby declare this to be my last speech and dying words.

And first—I pray that the Lord may have mercy upon me, and that all good people may pity and pray for me ; and that my shameful end may deter others from those actions which have brought me to this dreadful hour.

Secondly—I desire to be truly penitent for my crimes, both against the laws of God and the laws of men ; and to believe that Divine goodness hath thus arrested me in my career of wickedness, for his glory and my everlasting good. I desire to be more resigned to my sentence than what I am. So great has been my propensity to stealing, even from my childhood, that were my days prolonged, 'tis more than probable I should get into my old way again. I am horribly afraid to die ; and yet confess I deserve not to live ; but yet am certain, that the mercy of government in pardoning thieves, is no mercy at all to them, for every pardon they get hardens them to much the more in their villainy. The only way to reclaim our thief, is either to banish or hang all the *other thieves* and all the *receivers* of stolen goods ; for so long as there are *receivers* and *thieves* living and at liberty, however penitent *our thief* may be the hour he receives his pardon and freedom, yet whenever he gets abroad among his old acquaintance, they will with him





best of our spoils, if we do not promise quickly to get them more, threaten to inform against us.—In one word, a thief or highway-man is a pitiable animal; he risks his life every adventure he engages in, and all the recompence he gets for his pains, is the treachery of his whores and comrades, and last of all an ignominious death. Though at any time we take a large quantity of goods, we cannot sell them to any account; and after giving half-money to some, paying a comrade for his help (for we hire one another on such-like expeditions, as breaking a shop or house, or way-laying the stage-coach, &c.) and gratifying our pretended friends with presents, we have seldom or never enough to buy decent clothes, wherein to assume the character and appearance of honest men and quit bad company, had we ever so much a mind for it.

**Eight.**—When I look back upon a company of thieves, with their whores, met after some house or shop-breaking match, full of plunder, and recollect the scenes of cursing, singing, dancing, swearing, roaring, lewdness, drunkenness, and every possible sort of brutish behaviour, I detect myself for having so often been one in such companies.—Under these circumstances we are very liable to be apprehended: and therefore, good people and bad people, thieves and honest men, take warning by my fate, and mind my advice; for if ye get into the way of thieving, nothing can cure you but the gallows.—I never heard of a thief that was reclaimed but one, and that under such circumstances as never can be the lot of any other thief to the end of the world.

Pray for me good people—I am wicked, and there are many others in the United States perhaps as wicked as myself; I pray they may depart from their wickedness, before their cup of iniquity becomes full, and they entail upon themselves the death I am going to suffer. It is but justice that such as have lived like wolves and beasts of prey, should die like dogs, and not like men.

And the Lord have mercy upon me—farewell.

**One day, in a frame of mind more devout than ordinary, I composed the following LAMENTATION, which I desire may be published exactly as I have dictated it, as a conclusion to my last speech and dying words.**

All ye good people who are assembled here this day,  
Let my shameful end a warning be to you I pray;

Behold a dying victim who for his sins doth pardon crave,

Who once liv'd in good credit among his friends both fine and brave.

Thomas Mount is my name,

And to my shame cannot deny,

In New-Jersey I was born,

And on Little-Red now must die.

Of robbing I own that guilty be,

O may my dear Redeemer from further torments set me free,

Through all this country 'tis well they know my name;

From Boston to New-York 'tis well they know my fame;

From New-York to Philadelphia, from thence to Charlestown,

So basely I've behav'd roving up and down;

From Charlestown to Baltimore, I quickly have set out,

For robbing of a merchant I was obliged to scout;

For robbing of another man I closely was pursued,

And my faithful comrade Lipton was taken on the road;

From thence to Newport gaol, which is the truth of my long,

6

So here I lie dismal bound down in irons strong,  
Come all ye young men a warning take by me,  
Love your wives, and mind your work, and shun bad company;  
Quit gaming, and fine whores,  
Pay off your tavern scores,  
For they'll be flaring at your daring.

When you can spend no more.

My wife pities my misfortune, alas! both night and day;

My comrades take good counsel and go no more astray:

I tried hard myself for to clear,

My relations will shed many a tear,

My wife she cries and tears her hair,

Oh! go I must, and the Lord knows where.

I hope my fool to heaven may flee,

And there remain to eternity:

Hoping that Christ will receive my soul,

And pardon my sins which are many fold.

Now on my dying day,

Pray for me all ye slanderers by,

(My friends do not parade

With sad and mournful tragedy.)

May the God of mercy grant me full pardon for my sin,

Open the gate, good Lord and let a penitent sinner in.

(Signed)

T. M.

17-18

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*The Flash Company in London (of which Mountain, lately executed in Comwall, was a member) had a language peculiar to themselves, and books printed in that language; Mount says he never saw any of those books, but Williams confessed to the publisher of these papers, that he had seen them in London, and one of them in the possession of a J. S.—13, in Jacksonborough, South-Carolina.—This language has been taken notice of in some British magazines, but little information communicated concerning it; and therefore, to gratify the public, the following dictionary, together with several Flash songs, and the oath they administer to flats (as they call the novices in the art of thieving) when they are admitted into the Flash society, are added.*

## THE FLASH LANGUAGE.

A man, a core	Head, many
A woman, a blown	Nole, mugg
A young woman, a young blown	Mouth, mamma
A young lad, a young core	A hat, a help
A house, a ken	A wig, a bushy
Play-house or fair-ground	A coat, a rog
Master of the house, core of the ken	A jacket, a javin
Mistress of the house, flowers of the ken	A shirt, a smiff
Son, young core of the ken,	Breeches, kickster
Daughter, young blown of the ken	Stockings, leg-bags
A gentleman, a swell	Boots, quill pipes
A lady, a fine blown	Shoes, crabs
A child, a kimp	Buckles, katches
Hands, pads	Cath, four
Eyes, peepers	A watch, a trish

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*The OATH, at the admission of a Flat into the Flash Society.*

THE oldest Flash cove taking the *Flat* by the hand, asks him if he desires to join the Flash Company. The *Flat* answers, yes. The Flat cove (head man) bids him say thus:—I swear by — that to the Flash Company I will be true — never divulge their secrets, nor turn evidence against any of them—and if a brother is in distress, that I will hasten to relieve him, at the risk of my life and liberty—and if he suffers, endeavour to be revenged on the person or persons who were the means of bringing him to punishment.—After taking the above, or a similar path, the *Flat* receives a *pass*, i. e. a companion, and they two are sent out upon some expedition.

N. B. By the confession of Mount and Williams, it appears the Flash Company have spread themselves all over the continent, from Nova-Scotia to the remotest parts of Georgia—that the principal seaport towns are their places of general rendezvous—and that the number of the society at present, are from about 70 to 80, males and females. They have receivers in the principal towns of each State, who not only receive the stolen goods, but point out shops and houses for them to break into and plunder.

*Sometimes they swear by God, and sometimes by the Devil: when they use the name of God, they swear by the Old Cove, who knows all things; and when by the Devil, by the Love of the Scarlet Ken!*

FLASH SONGS.

*A Highway-man's, Flash Song.* As any boy in town,  
I'll trot her fourteen miles an hour,  
COME all ye roving scamping blades,  
That scamping take delight,  
That go out on the bonny throw  
Upon a ducky night;

With pops into your pocket,  
And lathes in your hand,  
We'll ride up to the Diligence,  
And boldly bid her stand.

By stepping in a fright,  
Put Jervis in a flight,

Who said I'll have your body hang  
Before to-morrow night,

I said, ye gallows rogue  
Haul in your bridle-reins,

Or else a leaden bullet  
Shall pierce your bloody brains.

Then to the inside passengers  
Straightway we did repair,

To do them of their lowr,  
It was out only care.

We dun'd them of their lowr,  
And thought it all our own,

We bid them a good ducky,  
They roll'd the road to town.

*Another Highway-man's Song.*

I'll sport as good a bird away

As London Ken-cracking song,

COME all ye scamps both far and near,  
Listen a while and ye shall hear,

How

How

How

How

How

How

How

How

A vessel, a barky  
Lewd women, cats  
A coach, a rattle  
Flats, country people  
The highway, dandy-throws  
Picking pockets, diving  
A snatch, one that swag evidence  
A drag, one that robs a swaggon on the highway.

FLASH PHRASES.

Peter, (a watch-word) somebody bears us; also an iron chest where cash is kept  
Lea, (another watch-word) look who come!  
Nose the cove, watch the man and see where he goes  
Go weed the cove, go speak to the man  
Stow your weeds, bide your tongue  
I am spotted, I am disappointed-somebody saw me

Let us merry, let us make our escape  
Rumble like a miza, wash my clothes  
Knuckling, picking of pockets  
Doing the cove of a trick taking a gentleman's watch  
A snow rig, stealing clothes out of doors  
Taking chatter upon the list, taking goods in the day time

The evening or morning sneak, good taken early in the morning or late in the evening  
A scamp, robbing a gentleman on the highway

A dub, opening a door with a false key  
Cracking a ken, breaking into a house  
Open a glaze, going in at a window  
Flying the lute, going up or down chimney

Knocked down upon the crap, condemned turnips, acquitted  
Naptates, a man to be flogged  
Knocked down upon the slam, a place of confinement or castle

I have done the cove out and out, have killed a man  
I have queered the quod, I have brot prison

I'm in slang, I'm in irons  
I'm napping my bib, I'm crying  
Ready to be topped, going to be hanged

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A guinea, a quid  
A dollar, a wheel  
Money of any kind, bit  
Bad money, blue bit  
Passing bad money, ringing blue bit  
Gold to plate of any sort, ridge  
Silver plate of any sort, wedge  
Coppers, maggs  
Silver spoons, wedge feeders  
A horse, a prid  
A horse-stealer, a predator  
A thagg, a woolly bird  
A knife, a chieve  
A pair of pistols, a pair of pops  
A sword, a lath  
A crew-bar, a gentleman  
A thief, a prigg  
A gambler, a sharp  
A blanket or sheet, a spread  
A bed, a dawse

Dry goods, chatter  
Cards, broads or flats  
A pocket-book, a reader  
A note of any kind, a-green  
Ribbons, dobbins  
Bread, pinum  
Batter, a spread  
Cheese, cat  
Victuals of any kind, grab or pick

Rum, suck  
Drunk, suck  
A bottle, a glaze  
Sagar, pellock  
Tobacco smoke, blast of flamer  
Thief's girl, blown spanie or muss  
To take, to bobble  
To lose, to sweet

A gaol, a quod or a quae  
A gaol-keeper, a quod or quacall  
A constable, a borisy  
A sheriff, a trapp  
A judge, a becks

A clergyman, a dull-gown'd man  
The law, patur  
The devil (be crimson cove  
Hell, the crimson ken

The man, Oliver's leary  
The sun, Pocher  
A fit night for stealing, a good ducky  
A town, a wit



How five young lads, who in their prime, To-morrow :—my blown pray for us,  
Were all cut off before their time. My peepers will be hid from the light,  
Up Ladgate bill we did set out, The tumbler shoves off, to I morris.

*A Song, how a Flat became a Frigg, then  
a Ken-cracker, and lastly got banned.*

By Newgate steps young *Clarence* was found,  
When to Sir Roberts ken we came, And brought up near St. Giles's pond,  
Says Harry Jones, "as true's my name, And the truth I tell, deny it who can,  
With iron chafels and crow-bars too." To's iron Peter well soon break thee."

Saucy, lowering, Biltingate man.  
And when his Peter we did burst, At twelve years old as I've been told,  
His golden chain I hobbled first; This youth was sturdy, fleet and bold,  
If he next it was a diamond ring, He learn'd to swear, to curle, to fight,<  
With this doing quite the thing. And every thing but—read and write.

With adive hands and tongues full still, His daddies clean, he'll slip between  
With wedge and bit our racks did fill; A crowd, a clout he'll napunseen,  
But when call'd for to be try'd And home straightway the prize he'd  
The fact we all bore, I deny'd. bring.

Frank being cast, to's mufh did say, The ken-crackers roar'd, "Jack's juss  
With other prigs ne'er live I pray; the thing."

Jack Brim was there, Lyons the Jew, But when he grew to man's estate,  
Who tarned snitch on lads so true, Jack's mind ran on something great,  
There was Franc Finis, a heary blade, He napp'd a pred, went out on the  
Isaac Barton besides my dad, scamp,

Charley Johns, Bill Thomson too, For longer on diving he scor'd to  
Five cleverer lads ye never knew. tramp.

Come all young lads a warning take, Strutting in park was all his pride,  
Your honest trades pray dont forsake, With a flaming whore fluck by his side,  
For if ye do, ye'll rue the day And in a clob Flash songs would sing,  
That e'er you scampt upon the lay. And the Flash-ken roar'd "Jack's juss  
Wouldn't it grieve your hearts to see the thing."

Five clever lads hang on a tree, His man'al exercise he's been through,  
Taking their leave, and last farewell? Both bridewel, pump, and hone-pond  
I hope in heaven their souls may dwell. too,

*A Song made by a Flash Cove the Examin-  
ing before his Execution.*

MY blown came here t'other night,  
She fetch'd us a jorum of diddle,  
To the prisoners it gave great delight,  
And we hopp'd it away to the fiddle.  
But our trade of diving doth fail,  
My blown has chang'd habitation;  
For now she pads in the goal,  
And laughs at the flats of the nation.

But at length the dull gown's-man comes  
in  
With black cockade, and hat for war,  
And tips me soft tales of repentance,  
When on him I do cast my brow,  
I care not one fig for his sentence.  
By th' gullet I'll be try'd very tight

Ken-

21-22

Ken-cracking caus'd the blade to swing, I sent some bits to fetch me suck,  
And "Jack tuck'd up was just the And then to cracking we did go.  
And now I've crack'd the quod again,  
thing."

*Mum's Flash Song upon himself.*

COME ye prigs, and scamps full bold, Away to — we did flow.  
I'll sing you of a lad of fame, We don't him out of all he had,  
Who in Newyork town once did dwell, And then to Lovelies we did flee,  
And Thomas Mount it is my name. For to whet the bit ye know,  
As I was going out on a scamp, And in the ken we hobbled were.  
Void of any dread or fear, Again they brought me to the quod,  
I was surrounded by the traps, The quozcall said, "you ne'er shall go,  
And to the quod they did me flee. Hand me down large heavy irons,  
And when I come into the quod, Oa Thomas Mount a pair must go."

Captain R——ds did me know, When the quozcall shot me up  
Tommy come tip me the bit, he said, I did not break my heart with woe,  
And I'm the cove, that'll bring you thro' I broke my flangs, then crack'd the quod,  
Indeed, kind Sir, I've got no bit, Again to thieving I did go.  
And this all your traps do know, Cbrus. To thieving and cracking,  
I had not been two hours in town. To scamping and napping,  
Before they prov'd my overthrow. Of coves with praddles,  
Ran'd into his clost & gael, Of kens with daddles,  
I had some bits, his traps well know, And away to thieving I wiff go.







## PREFACE.

THE  
**REASONABLENESS**  
 OF SETTING FORTH  
 THE MOST WORTHY PRAISE  
 OF  
**ALMIGHTY GOD,**  
 ACCORDING TO THE USAGE OF THE  
**PRIMITIVE CHURCH;**  
 WITH  
**HISTORICAL VIEWS**  
 OF THE  
**NATURE, ORIGIN, AND PROGRESS**  
 OF  
**METRE PSALMODY.**

—\*—  
 I speak as unto wise men; judge ye what I say.  
 1 Cor. x. 15.

—\*—  
 BY THE REV. WILLIAM SMITH, D. D.  
 Late Principal of the Episcopal Academy of Connecticut.

—\*—  
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1814.

TO  
**THE RIGHT REVEREND THE BISHOPS,**  
 AND  
**THE REVEREND THE CLERGY,**  
 OF THE  
**PROTESTANT EPISCOPAL CHURCH**  
 IN THE  
**UNITED STATES OF AMERICA,**  
**THIS WORK**  
**IS MOST RESPECTFULLY INSCRIBED**  
 BY  
**THE AUTHOR.**

**F**ROM numerous and credible testimonies it appears that the usage of chanting the psalms and hymns of public worship obtained in the times of the apostles, and continued to be common to all Christian nations, until about two hundred and sixty years since, when it was, in several parts of Europe, more or less interrupted by the struggles of the reformation. It does not appear from any of the histories or tracts relative to the Church of England, that there was any difference between the psalmodic usage of the Cathedral, Collegiate, and Parochial Churches, until the year 1549, when some of the parish-churches began to discontinue the practice of chanting the psalms and hymns, and others to reject the use of music altogether in public worship. But notwithstanding a temporary interruption, occasioned by adversaries to primitive truth and order, prosaic psalmody was re-established after the lapse of a few years, and continues to be estimated as one of our mother-church's brightest ornaments.

In every Liturgy, ancient and modern, we

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find prosaic psalmody a constituent part of divine service; but those subjects are denuded of the greater part of their intended effect, when they are pronounced with a merely verbal articulation. That they may have their full operation upon the human mind, and also become suitable oblations of homage to the alone Hearer of prayer and praise, they require a display of all the energies of ear and voice, with accompaniments of the chastest and most appropriate harmonies, which the science of music can afford.

Without chanting, our services are destitute of vocal psalmody; for the appointed psalms and hymns of public worship, when *read*, become verbal scriptures addressed to the human understanding, rather than vocal praises offered up to Almighty God. If this were not the case, what reason can be assigned, why the psalmody of the Jewish Church was ordained "by a perpetual ordinance," to be celebrated by a choir, the grandest and the most numerous that ever was upon earth;—and why all cathedral establishments, throughout the Christian world, ever have embraced, and still hold fast this primitive usage "of setting forth God's most worthy praise?"





Attentive to the interchangeable relation subsisting between prayer and praise, the church, in every age and country, has appointed cer-

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tain prosaic psalms and hymns to be *sung*, (or, in cases of necessity, to be *said*), as component parts of its offices; and this arrangement it hath made for the express purpose of enlivening devotion, by preventing that lassitude which is apt to obtrude itself upon our frail natures, when long engaged in religious acts of merely verbal articulation. Without the stimulating aids which music affords, it is absolutely impossible to keep up the spirit of devotion for any length of time, or to retain the mind in such a state of engagedness and activity, as the nature of social worship requires.

To this important truth all Christian societies bear ample testimony. Among those who have no fixed form of worship, even the ever-varying novelty of their prayers is found to be insufficient for keeping up a spirit of devotion, without the powerful auxiliary of music. How much more then is music necessary, to keep alive the same spirit, during the routine of our long and complicated offices; which, in consequence of their fixedness and almost perpetual identity, have nothing that can be called novel to recommend them?\*

\* Even this sameness is an excellency. "God is the same, yesterday, to-day, and for ever, without any variableness or shadow of turning;"—and therefore, meet and right it is, that our "reasonable service" to him, should be like him, the same from generation to generation.

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To counteract, or rather to direct our unsettled hearts, which are too apt to desire unlimited changes and varieties in religious duties; such changes and varieties have, from the beginning, been established by our ecclesiastical ancestors, as are well calculated to engage the affections, enlighten the understanding, and exhilarate the soul, during the times of its more immediate preparation for entering upon "the glory to be revealed." And therefore certain parts of the service are to be uttered with a meek and humble voice, others with the voice of firm faith and stedfast confidence, and others with the elevated voice of triumphant joy and gladness.

To obviate the complaint that our "morning service is too long;" dispensing rubrics have allowed it to be abridged in various places; but this complaint might be removed with more effect, and to infinitely better purpose,

by giving a musical accompaniment to all those parts of the service, which, by their construction and subject, evidently require it. Such an intermixture of verbal pronunciation with vocal intonation would naturally prevent that lassitude, which is apt to intrude itself upon us during the time of merely reading the service. Not only would music remove the tedium superinduced by reading, but it would give a renewed zest for the succeeding part of

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the service, and stimulate the soul, so as to keep it all the while "alive unto God."

If any apology for this publication be necessary, let it be the consideration, that, in every age and country, the clergy have been considered the legitimate guardians of "the most worthy praise of Almighty God," and that almost all the essays on sacred music are the productions of their learning and zeal. But however numerous, and erudite many of these productions are, not one of them, so far as I can learn, has professedly been written with the ends in view proposed in this work, which is therefore the more necessary, as it may serve to fill up a chasm in the order of clerical literature.

My professed aim is to revive the use of the proper and primitive psalmody of the church, and to bear testimony against a novelty, from which it hath never derived any advantage. A reverence for the holy scriptures, whether in the originals, or in allowed translations, compels me to disapprove all poetical liberties which have been taken with them; but I beg it may be remembered, and I mention it once for all, that my reasonings against the use of versified scriptures are not intended to militate against the use of metrical hymns of human composition, provided they are decent poetry,

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intelligibly expressed, and in harmony with "the faith once given to the saints."

If I have written with ardour; the abundance of the heart was my prompter. If I have pushed arguments farther than was absolutely necessary; a desire of elucidating the subject, and of meeting every objection in all its bearings, was the propelling cause. If I have represented metre psalmody in its native colours, and traced it up to its anti-episcopal origin; it was with the view of convincing Episcopalians, that it is no part of their ecclesiastical birthright. If I have given a succinct history of chanting; it was with the



view of inducing our clerical and lay brethren to adopt and cherish the psalmody, which was practised by Jesus, by his apostles, by the Church in every age and country of Christendom; and which hath been transmitted to us, along with Christianity and Episcopacy, by our venerable mother the Church of England. And, if I have repeatedly shown the immutable alliance between prayer and praise, and that neither of them can exist, to any valuable purpose, without the other; it was with the hope of exciting the members of our Zion, the more fervently to practise the one, and not to leave the other undone.

Let no person imagine, that I have tra-

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versed an unexplored path, and removed the thorns, thistles, and stumbling-blocks, which the adversary had placed in my way, for the sake of becoming a false witness for God, his holy word, and the offices of the Church! No—Mendacity, I well know, has no claim to acceptance with the God of truth.

I am not the only advocate for the sentiments contained in this book; numbers of the most erudite of my clerical brethren are of the same mind.

In the course of correspondence on this subject, Bishop Griswold writes thus: "That metrical psalmody is but a modern invention, I am very sensible, and most cordially agree with you in the opinion, that it has added nothing to true devotion and the worship of God. The conceit of versifying the psalms, though it seems in some degree to unite the peculiar advantages of the anthem and the chant, in no less degree excludes the excellencies and effect of both; and owes its success, not so much to its propriety and fitness for the holy sanctuary, as to its gratifying the natural propensity of mankind to be pleased with rhymes and metre. Mankind are ever pleased to see religion yield to sense, and conform to the world, and especially to see the songs of Zion assimilated to the carnal muse. The so general indulgence of this propensity has long

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been to me a subject of serious and deep concern."\*

A variety of similar extracts might be adduced.

Whatever degree of deference is due to public opinion, it is to be presumed, that the candid part of the community will not be offended at beholding that opinion examined,

and weighed in the balances of the sanctuary and of primitive practice;—and should it be found wanting, they will no doubt estimate it as it deserves. But should any of my readers be displeased at beholding the label *Tekelt* appended to the system of metre psalmody, the so long and so much applauded new way of praising God, let me request them not to be offended, but to think seriously of the adage;

*Convince a man against his will,*

*He's of the same opinion still."*

We complain of a prevailing want of the spirit of praise in our churches; but it is to no purpose to make this complaint, unless the grounds and reasons of it be explored, and efforts be made to remove or counteract them. To every person, who will take the trouble of perusing the following sheets, without partiality and without prejudice, the reasons for the prevailing want of the spirit of praise will not

\* Bristol, July 8th, 1813.—Extr. pub. Auc. volante.

† Daniel v. 37.

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only appear evident, but also the way in which it may be removed. And who would not desire to be endued with "the garment of praise" in preference to "the spirit of heaviness?"

Every Episcopalian either does, or ought to consider his Prayer Book, as next in importance to his Bible; and that the psalms and hymns embraced by its several offices are to be classed under one denomination, and the metre psalms and hymns under another. The former are constituent parts of the Book of Common Prayer; the latter are merely arbitrary adjuncts to it. In vain, therefore, do we expect the spirit of praise to be revived by the use of the secondaries, so long as we neglect the proper use of the primaries. Metre psalms and hymns are *sung*,—whilst the prosaic psalms and hymns are *read*;—but *reading* a form of praise can no more be called an act of devotion, than *looking over* a form of prayer can be called an act of supplication.

In the presentation of every act of praise to the divine Majesty, we offer either an acceptable or an unacceptable oblation. If the offering be agreeable to the mind of God, he accepteth it; but if it be not agreeable to his will, it is rejected. Now we know that holy scripture is agreeable to his will, because it emanated from himself; but where shall we find satisfactory evidence, that metrified scrip-





tures are agreeable to his will? From whence did they emanate?—Whether, or how far, the condescension of the Father of Mercies may wink at the unwarranted liberties which have been taken with his holy word, I presume not to determine; for such is his unbounded clemency towards the erring children of men, that he winked even at the times of the ignorance of idolatry itself.\* But if there be any doubts, and certainly there are many cogent reasons for doubting both the propriety and the lawfulness of using metrified scriptures in the sanctuary; why should we continue to offer up to the divine Majesty an oblation, which lies under even the suspicion of having a blemish, when the Holy Spirit hath provided so many lambs without blemish (scripture forms) for the express purpose of being presented to him with “the calves of our lips,” on his altar of praise? In the oblation of any act of will-worship, piety of intention may yield an extenuation of the guilt, but can never avail to effect a justification of the error.

I feel no hesitancy in asserting that the obloquy which hath been heaped upon the primitive way of “setting forth God’s most worthy praise,” and the rejection of it by many of the reformed churches, in order to make

\* Acts xvii. 30.

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room for the newly-invented metre psalmody derived from Luther and Calvin, began to damp the spirit of praise in the bosoms of some of our ancestors;—that the continuance of singing metrified scriptures, and of only reading prosaic acts of praise, increases the disorder in us their posterity;—that metrified scriptures are incompetent to excite devotion;—that there is no divine promise to bless the use of the holy scriptures in any other form, than in that of the originals, and of vernacular translations;\*—and that, however, with their measured feet and rhyming cadences, metrified scriptures may tickle and amuse the ear, they are incapable of ameliorating the heart with its affections.

Should any of my readers be disposed to call in question the truth of these allegations, let them search the scriptures, and find but one text, either in the Old or New Testament, that authorizes the versifying of any part or parts of their divine contents; or the assimilating of the Songs of Zion to those of the

world; or even the *fitting* of the Psalms of David to “*the tunes used in churches.*”†

\* See the Collect for the second Sunday in Advent.

† See an account of the origin of “*the tunes used in churches,*” in the Appendix, Sect. II.

To these tunes were the metre psalms of Sternhold and Hopkins, and also those of Tate and Brady professedly *fitted*, as appears by their respective title-pages.

#### xvi

Let them take the trouble of searching the annals of the Church, particularly the writings of the 15th and 16th centuries, and they will see what contrivances were practised to foist rhyme psalmody into the Church, and to expel chanting out of it. And let them consult the ecclesiastical historians of ancient times, together with the liturgies of the primitive church; and with one accord they will be found to testify, that the practice of chanting scripture hymns, selected verses of scripture, such as the hymn for Easter-day, and also hymns of human composition, such as the *Te Deum*, the *Gloria in Excelsis*, &c. obtained among all Christian nations, from the times of the apostles down to the beginning of the 15th century, when those usages suffered in some countries a temporary interruption, and in others a total excision.

In settling the present, and indeed every question of reform, great regard is to be paid to the coincidence between scripture testimony and the primitive usage of the Church of Christ; and therefore, to the diligent inquirer after primitive truth and order, the direction given by the prophet Jeremiah will never fail to be a safe and sure rule of procedure—“Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein.\*”

\* Jeremiah vi. 16.

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As various objections have been offered to the venerable and once universal usage of vocalizing the appointed psalms and hymns of our holy offices; these are collected, and answered one by one, that the objector may see that more deference hath been paid to his individual objection, than could have been done in a general reply, consisting of one continued argument. If, in any of these replies, the objector’s partialities should appear to be treated with what he may think too much freedom, it is hoped, that candour of argument, and the elucidations of historical evidence, will at least obtain for them a patient perusal, and in-





duce him to consider them as reasonings offered to wise men, "zealous for holding the truth in a good conscience."

Great would be the change in the lives of men, were the praises of God continually in their hearts, or on their tongues; they would then resemble the glorified spirits in heaven. If churchmen would commit the psalms and hymns of the church to memory, and teach them to their children, they might then, without book, turn their duty into recreation, and fill up many a vacant hour in their solitudes and walks to good account; instead of idling away their time, or "whistling as they go for want of thought," as the manner of some is.

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Were the Christians of modern times to devote themselves to the holy and heavenly exercise of scripture psalmody, as the primitive Christians did; were we to pay as much regard to the constituent acts of praise in the Church, as the pious Jews of old did to those in the Temple, we should have infinitely more of the spirit of devout supplication, and infinitely more of the spirit of unfeigned obedience, than we do possess.

These assertions are founded upon the uncontrovertible fact, that we are more governed by our affections, than we are by our understandings.

To win upon our affections, "the most worthy praise" of our heavenly benefactor is wonderfully calculated. Its language is poetic and harmonious, its sentiments are interesting and sublime, and it may be said to be the whole of the scriptures in miniature. In these psalms and hymns, every article of faith, every rule of moral obligation, every institution of the Gospel, and every thing appertaining to life and godliness, are either expressed or implied.\*

On these accounts, how precious ought the "most worthy praise" of our heavenly Father to be in our eyes? How worthy ought we to esteem those psalms and hymns of "double

\* See Blackwell's Sacred Classics, p. 219, to p. 223.

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honour;"—the honour of pronunciation in the best manner that the rules of good reading prescribe—and also the honour of superadding to a correct pronunciation those chaste and simple harmonies called chants, which, of all kinds of musical compositions, are the best calculated for making "Jehovah's praise to be glorious."

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As the Author's situation is at a distance from the press, he craves the reader's indulgence for such errors as may have escaped notice, and begs that they may be considered as *errores quos incuria typographica facile fudit, aut humana parum cavit natura*.

THE

## REASONABLENESS, &c.

### OBJECTION I.

**C**HANTING is an innovation; and no novelties ought to be admitted into public worship. We can do well enough without chanting.

#### REPLY.\*

It is true that chanting is a novelty to every one who hath not heard it before: but was not a Bishop once as great a novelty in this country? Were not the episcopal acts of confirmation, of ordination, and of consecrating churches, also novelties to those persons who had never beheld such scenes? On the account of their being novelties in this country, were they therefore improper, and unnecessary to be introduced into our ecclesiastical œconomy? Could we have done well enough without them?

\* Let it be remembered, that, in these replies, no reference is made to the diurnal psalms, because the rubrics are silent as to the manner of using them.

Let the objector please to recollect, that, though a Bishop may, with equal validity, perform all the parts of his episcopal duty, without his canonicals; yet he performs them with more respectability, in the eyes of a congregation, when clothed in the robes peculiar to his office.\* In like manner, though the psalmodic parts of public worship may, without any musical accompaniments, be performed with equal piety and devotion by those who are already pious and devout; yet, to the generality of people, those decorations are powerful auxiliaries, as well as incentives to piety and devotion; because they are helps to the setting forth of God's "most worthy praise" in the "clearest, plainest, most affecting, and majestic manner."†

Let the objector also recollect, that, as there never was a time without Bishops over the church, so there never was a time without the usage of chanting the psalms and hymns in its public offices.‡

Passing by the testimonies which might be collected in favour of chanting, during the ages of popery, we find the rubrical words *sung* or *said* placed before the psalms and hymns of

\* The vestments of the Jewish High Priests were by God himself appointed for "glory and beauty." Exod. xxviii. 2.

† Preface to the Book of Common Prayer.

‡ "Quod universa ecclesia, me conciliis institutum, sed semper retentum est, auctoritate apostolica traditum rectissime creditur." St. Aug. lib. iv. de Bap. c. 6.

morning and evening prayer, and also before similar parts of the other offices of religion, not only in all the revised editions of the English Prayer Book, of which that of 1801 is the last; but also in the proposed American Prayer Book of 1785, and in the adopted one of 1790.

Now, if the compilers of the Books of Common Prayer had not been confident, that there was no novelty in chanting the above-mentioned parts of public worship, it is very improbable that, in the rubrics, they would have ordered them to be *sung* or *said*.

These portions of psalmody are uniformly *sung* in all the English cathedrals, which are the churches of the Bishops; though they are generally *said* in the parochial churches, the seats of the presbyters.

On the subject of a partial compliance with the cathedral usage of chanting, Dr. Biss thus writes: "It is the duty of parish churches, as much as possible, to conform to the customs of





the cathedral churches, which are the mother churches to all the parish churches within the diocese, and should give the rule to them; which conformity may easily be effected, where the parish churches resemble the cathedrals in having choirs and organs.”\*

The obvious inference from this assertion is,

\* Dr. Biss's *Beauty of Holiness*. Note, p. 95.

( 4 )

that it is as much the duty of American parish churches, which have choirs and organs, to conform to the musical usages of the English cathedrals, from whose Bishops theirs have derived their consecration; as it is the duty of English parish churches, which have choirs and organs, to conform to the usage of those cathedrals from whose Bishops their clergy have derived their ordination.

So far indeed is chanting from being an innovation, that the want of it rather merits that appellation. In the manner of a chant, the song of Moses was celebrated by the whole host of Israel.\* This manner of singing the praises of Jehovah was established by David, as “an ordinance for ever, throughout the successive generations” of the Jewish Church. Our blessed Lord honoured with his presence, and joined in the psalmody of his mother church; and after his ascension, his apostles were “continually in the temple praising God,” in the forms of his own inditing. Derived from Jesus and his apostles, chanting became the usage of the first Christians, and along with Christianity was disseminated all over the world. Divinely protected during a lapse of many centuries, it passed through the tumults of the reformation, and hath been safely transmitted to us by our venerable mother, the Church of England.

\* Exod. xv. 1, &c.

( 5 )

About the year 370, St. Basil, a Bishop of the times of primitive Christianity, and author of one of the liturgies of the Greek Church, thus expressed his sentiments concerning chanting.

“Whereas the Holy Spirit saw that mankind is unto virtue hardly drawn, and that righteousness is the less accounted of, by reason of the proneness of our affections to that which delighteth; it pleased the wisdom of the same Spirit to borrow from melody that pleasure, which,

mingled with heavenly mysteries, causeth the smoothness and softness of that which toucheth the ear, to convey, as it were by stealth, the treasure of good things into man's mind. To this purpose were those harmonious tunes of psalms devised for us, that they who are either in years but young, or touching perfection of virtue, not as yet grown to ripeness, might, when they think they sing, learn. O the wise conceit of that heavenly teacher, who, by his skill, hath found out a way, that doing those things wherein we delight, we may also learn that whereby we profit.”\*

The second part of the objection is;

“We can do well enough without chanting.”

This is an assertion without a proof, and I beg leave to lay it in the balance with what Mr.

\* Hooker's Translation, p. 200, *Eccles. Polity*.

( 6 )

Hooker has advanced to the contrary. The words of that illustrious author are: “and shall this (*viz. the sum total of the puritan's objections to chanting*) enforce us to banish a thing which all Christians in the world have received; a thing which so many ages have held; a thing which the most approved councils and laws have so oftentimes ratified; a thing which was never found to have any inconvenience in it; a thing which always heretofore the best men and wisest governors of God's people did think they could never commend enough; a thing which, as Basil was persuaded, did both strengthen the meditation of those holy words which were uttered in that sort, and serve also to make attentive, and to raise up the hearts of men; a thing whereunto God's people of old did resort, with hope and thirst, that thereby especially their souls might be edified; a thing which filleth the mind with comfort and heavenly delight, stirreth up warm desires and affections correspondent unto that which the words contain, allayeth all kind of base and earthly cogitations, banisheth and driveth away those evil secret suggestions which our invisible enemy is always apt to minister, watereth the heart to the end it may fructify, maketh the virtuous in trouble full of magnanimity and courage, serveth as a most approved remedy against all doleful and heavy accidents which befall man in this present life; to conclude, so fitly accord-

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eth with the apostle's own exhortation, ‘speak to yourselves in psalms and hymns and spiri-





tual songs, making melody, and singing to the Lord in your hearts,' that surely there is more cause to fear lest the want thereof be a maim, than the use a blemish in the service of God?"\*

To these testimonies of illustrious Ecclesiastics it is proper to add the declaration of a no less eminent Laic, the erudite antiquarian and musician, Doctor Burney, of Cambridge College, Old England, a writer of our own times. His evidence in favour of chanting is expressed thus: "This mode of singing is venerable for its antiquity, and honourable for its universality. It has never been applied to any other than the use of the sanctuary. Its simplicity and dissimilarity to secular music precludes levity in the composition, and licentiousness in the performance; and it possesses a beauty of character, and a variety of expression, which intelligent hearers, free from prejudice, will always discover and admire."†

But if these testimonies in favour of the excellent way of "setting forth God's most worthy praise" are not altogether satisfactory to the objector, let him have the goodness to attend to additional arguments, whilst we reason together.

\* Eccles. Polity, B. v. p. 262.

† History of Music, vol. ii. p. 21. To this author I confess my obligations for many sentiments and historical facts for which I have not been able to make the references, not having all the volumes in my possession.

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Every creature possesses musical powers, and the faculty of enjoying musical sounds to a certain degree; but man is endued with these capabilities in a degree infinitely superior to that of any other creature, of which we have any knowledge. His ear, his voice, and his organs of speech are the best calculated for musical intonation, and he feels an irresistible propensity to apply these talents to his own gratification. The light and airy part of our species cannot do without music and songs of a character similar to their own. The voluptuous person cannot do without his licentious and amorous ditties; nor can the bacchanalian do without his appropriate songs in honour of his jolly god. The huntsman cannot enjoy the chase, without winding his horn; the sailor cannot heave his lead, without his Neptunian chant; nor can the warrior rush into the field of battle, without the *clangor tubarum* of fifes, clarinets, trumpets, horns, and drums. And is the churchman the only character that can do well enough without his appropriate songs and music?

Will the objector say, that the emancipated

Hebrews would have expressed their gratitude sufficiently, *without chanting* the celebrated hymn recorded in the 15th chapter of Exodus? Would a joy and rejoicing for their miraculous passage through the Red Sea have accorded with the mere *saying* that hymn, or the hearing of it *said* by others?

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Could the Jewish Church have done well enough without the musical establishment, which "was ordained by a statute for ever throughout their generations," for setting forth Jehovah's greatness, goodness, mercy, and truth?

Could our Lord have celebrated the Jewish Passover, or instituted that of the Christian Church, without chanting the appropriate hymns of his own institution, without dishonouring the law?

Could Peter and John, with their associates, have sufficiently expressed their joy and gratitude, without lifting up their voice with one accord, to sing their triumphant hymn of praise and prayer? Or, what reason have we to imagine that an earthquake would have been commissioned to give free egress from prison to Paul and Silas, if they had not, at the midnight hour, been engaged in intercourse with God, by praise and prayer?

Let the professor of Christianity, who says he can do well enough without chanting, consider that, if we are to be governed by scripture maxims, and the example of inspired persons, we cannot do justice to ourselves, without the use of supplication in a "meek and humble voice;" neither can we do justice to God, without ascribing the honour due unto his name with the elevated voice of "praise and thanksgiving." Without the use of prayer and praise, the spiritual

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life can no more be kept alive, than the natural, without inhaling and exhaling the common air.

St. John describes the redeemed of the Lord, in their abodes of bliss, as having no other employment than that of singing hallelujahs "to Him that sitteth upon the throne, and to the Lamb." Now, we cannot but think, that he who prescribed them that employment, appointed what was most for his own glory, and the felicity of his servants.

The Church, both under the Levitical and the Christian dispensations, is said to have been formed according to the pattern of things in the heavens; but how dissimilar to the heavenly



original would the earthly copy be, were there no hallelujahs chanted in the assemblies of the saints; and were the opinion to prevail, that Christians can do well enough without chanting?

On the same principle that one says, "we can do well enough without chanting," another thinks he can do well enough without communicating in the holy Eucharist. On the same principle also, some persons select such of the evangelical precepts as are the most easily obeyed, and think they can do well enough with a partial obedience. And not a few seem to act, as if they thought, that they could do well enough with a religion of their own making, or with none at all.

What an astonishing difference between the Christians of ancient and those of modern times!

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In accordance with the apostolic injunction; "Is any merry? let him sing psalms;"\* the hearts of those heavenly minded persons were always attuned to the songs of Zion; insomuch so, that whenever they assembled for public worship, "every one had a psalm."† All the intervals of labour, business, or domestic cares, were occupied with chanting forth the praises of God their Saviour, or in supplicating his direction and blessing on all the works of their hands.‡

Can we reasonably think, that the bent of our desires is towards God and heavenly joys, if our hearts are so dull and languid, as to be unable to sing and give praise; or so indifferent to the hallelujahs of the choirs of heaven, as to discountenance the hallelujahs of the church upon earth? Preparatory to our joining the heavenly host, we must become like them; for to beings possessed of affections different from theirs, heaven itself would be no heaven, and their rapturous hymns would yield no delight.

Is it credible that our affections, the strings of

\* St. James v. 13.

† 1 Cor. xiv. 26.

‡ Dr. Cave's Prim. Christianity. If the primitive Christians were *enthusiastically* fond of psalmody, they were so in the good sense of the word *σπουδασμός*, compounded of *σπ* in, *θεος* Deus, and *αε* spiro seu flo, to breathe. And it appears that their psalmodic practice was zealously imitated by their successors for many generations, even down to the era of the reformation; for the chants and anthems of religion were then as much relished all over Europe, not only in church, but out of it, as oratorios and the opera have been at any period of the last century.

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our spiritual harp, are harmonized to the songs of the celestial Zion, or that we entertain any solicitude about our joining in the hallelujahs of the New Jerusalem, if we cultivate no desires of presenting ourselves on every returning day

of the Son of man, with a song of thanksgiving and praise?

How tremblingly alive ought our fears to be, lest he, who, whilst on earth, refuseth to unite with the minstrelsy of heaven, in lauding and magnifying Jehovah's glorious name, should at last be found unmeet for admission into the jubilant choir of the Almighty King! God, by his prophet David, hath said; "Whoso offereth me thanks and praise, he honoureth me; and to him that ordereth his conversation aright, I will show my salvation."\* "His salvation is nigh them that fear him, that glory may dwell in our land."†

Christian, be persuaded to bear in mind that thou art a dependant being, trusting to the Father of mercies for the preservation of thy present life, and relying on the atonement and intercession of thy Saviour JESUS, for the life that is to come. Wilt thou then suffer thyself to be frozen in the ice of cold indifference to thy benefactor's praise; or dost thou think, that for neglecting it, he will never call thee into judgment?

\* Psalm cxviii. 1.

† Psalm lxxxv. 9.

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Our God is a great God, and a great King; according to his greatness, so is his praise. He is fearful in praises, alone doing wonders. There is no end of his greatness, goodness, mercy, and truth. Our tongues are not able to speak all his praises, nor our voices to extol the boundless extent of his love to the children of men. He inhabiteth the praises of eternity; and all the praises and glorifications which can be uttered during the continuance of time and eternity, to him of right do belong. Let every one, therefore, to whom God hath given the talents of voice and ear, "come before his presence with a song,"\* and magnify his glorious name, which is so transcendently excellent, that it is "above all blessing and praise."†

OBJECTION II.

Chanting is a Popish custom, and therefore it ought not to be admitted into our churches.

REPLY.

Popery, ever since the commencement of the reformation, hath been a sort of watch-word . . . .

\* Psalm c. 2.

† Nehemiah ix. 5.





[I here skip Smith's learned demonstration and reprint only his final pages.]

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So long as the civil wars continued; declamation, exclamation, and vociferation of metre psalms, were the characteristic marks of the reigning taste; and most of the musical productions of that period were printed to metrical words, from the year 1657 to the year 1663 inclusive; probably to humour the prevailing opinion. *Canto fermo* was then totally discountenanced, and but little instrumental music printed during this unmusical period.

From the death of Charles I. till the restoration, though the gloomy fanaticism of the times had wholly prohibited the public use of every species of music, except unisonous and syllabic psalmody,\* yet music seems to have been zealously cultivated in private, during the usurpation, in the hopes of better times, and a revival of a better taste in the nation.

In 1652, Hilton, an ejected organist, ventured

\* This was perfectly in accordance with the sentiments of the gloomy, stern, and inflexible Calvin; whose doctrines were so rigid and comfortless, that he seems to have determined upon shutting up local monasteries for the express purpose of making Carthusians of all mankind. The only amusement which he ever allowed his followers, was psalmody, and that of the most unmeaning and monotonous kind; without harmony, quantity, variety of accent, rhythm, and most of the constituent parts of mere melody.

"Not a musical instrument was suffered within the walls of Geneva, for more than a century after the reformation; and all music, except this metrical psalmody, was proscribed, wherever the doctrines of this reformer were received."

*Maimburg's History of Calvinism*

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to publish "A choice collection of Catches, Rounds, and Canons, for three and four voices, for the benefit and comfort of the royalists, during the triumph of their enemies, and the suppression of cathedral worship, and all public amusements."

At the restoration, though the fanatical spirit was by no means annihilated, yet it was obliged to give way to the riotous and unbounded joy of the adherents to royalty, and friends to ancient establishments in church and state. This change drew from their retreats all the then surviving organists, who had been degraded from their livings, and involved, as well as the clergy, in all the calamities occasioned by the civil war. Of the twenty-six Bishops, who had been ejected, only nine were then alive. Archbishop Laud had fallen by the hands of a public executioner, and it is uncertain how many others had fallen by

poison, or the hand of private assassination. Of the gentlemen of Charles I.'s Chapel, only three claimed their former stations.

When the Liturgy had been declared by an ordinance of the house of Lords, Jan. 4th, 1664, "A superstitious Ritual," the Directory, published by the assembly of Divines at Westminster, to which the Parliament referred all matters concerning religion, established a new form of worship, in which no music was allowed but metre psalmody; for which the following rules were en-

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joined:—"It is the duty of Christians to praise God publicly by singing of psalms together in the congregation, and also privately in the family. In singing of psalms, the voice is to be audibly and gravely ordered; but the chief care must be to sing with understanding and with grace in the heart, making melody unto the Lord. That the whole congregation may join herein, every one that can read is to have a psalm book, and all others disabled by age or otherwise, are to be exhorted to learn to read. That for the present, where many in the congregation cannot read, it is convenient that the minister, or some fit person appointed by him, and the other ruling officers, do read the psalm line by line, before the singing thereof."

In the opinion of those who were then in power, it was thought necessary for the promotion of true religion, "that no organs should be suffered to remain in the churches; that all choral books should be torn and destroyed; painted-glass windows broken; the cathedral service totally abolished; and that those retainers to the church, whose function it had been to assist in such profane vanities, should betake themselves to some employment less offensive to the Lord."

In consequence of these tenets, collegiate and parochial churches had been stripped of their organs and ornaments; monuments defaced; sepulchral inscriptions engraven on brass torn up;

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libraries and repositories ransacked for musical service-books of every kind, which, being all doomed alike superstitious and ungodly, were committed to the flames, or otherwise destroyed; and the utmost efforts used at total extirpation. And indeed, their endeavours had been so effectual, that when the heads of the Church set about re-establishing the cathedral service, it was equally difficult to find instruments, perfor-







mers, books, and singers able to do the requisite duty. For organ-builders, organ-players, and choir-men, having been obliged to seek new means of subsistence, the former became common carpenters and joiners; and the latter, who did not enter into the King's army, privately taught the Lute, Virginal, or such miserable psalmody as was publickly allowed.

In a slow and gradual manner, the several choirs throughout the kingdom were supplied with masters; and at first, for want of boys capable of performing their duty, the trible parts were either played upon cornets, or sung by men in *falset*. And indeed the cathedral service had been so long laid aside, that scarcely any two organists performed it alike, till the appearance of Edward Law's book of instructions for the performance of the cathedral service, printed at Oxford in 1630. This book was re-printed in 1664, and nothing of the kind had appeared since the year 1550, in which Marbeck's book was

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printed. It is now upwards of 180 years since the printing of Law's book, which shows the stationary condition of cathedral music in England.

As to organs, the difficulty of procuring them, upon short notice, seems to have been greater than that of finding either performers, or music to perform. It was therefore found expedient to invite foreign organ-builders of known abilities, and to give them premiums to settle in the country.

The reign of Charles II. was more favourable to English native music than any other, except that of Elizabeth. Though (*canto fermo*) plain chant underwent little or no alteration, yet the compositions in the anthem-form were numerous, and by the first rate composers. And in 1664 was published, "A collection of divine services and anthems sung in his majesty's chapel, and all the cathedral and collegiate choirs of England and Ireland," by James Clifford. This work contains chants for the *Venite, Te Deum, Benedicite, Jubilate, Magnificat, Cantate Domino, Nunc dimittis, Deus misereatur*, the daily psalms, and *Quicunque vult*; together with directions for the understanding of that part of the divine service performed with the organ, in St. Paul's cathedral on Sundays, &c.

This musical uniformity accords with the act passed in the 14th year of Charles II. (section,

"Concerning the Service of the Church," 5th paragraph;) in these words; "And whereas heretofore there hath been great diversity in *saying and singing* in churches within this realm; some following *Salisbury* use, some *Hereford* use, and some the use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole realm shall have but *one* use."\*

Music had little or no public patronage during the reign of James II. and William and Mary. However, the latter reign was much embellished by the valuable productions of Purcell. In the 17th century music was on the decline in England, but Purcell revived and invigorated it.

By the fidelity and exertions of succeeding eminent masters—by the uniform perseverance of the heads of the English church, and the constitutional authorities of the state, acting under the protection of Almighty God, the venerable and universal usage of cathedral music hath been preserved, and transmitted down to the present time.

\* See the Preface to the English Prayer Book.

THE END.



